The Churchman.

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THE CHURCHMAN,

DEVOTED TO THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

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REV. SAMUEL SEABURY, D.D., EDITOR.

TERMS.

Three Dollars Per Annum, Payable in Advance.

POETRY.

For the Churchman.

THE WHITE-ROBED.

'αστηρ γαρ 'αστερος διαφερει 'εν δοξῃ.

My mother read to me, when young,
  Of those who robed in white—
As chief the ransomed host among,
  Unceasing day and night—
Within the temple of the sky
  Their harps seraphic tune;
Nor weep, nor hunger more, nor die,
  Nor care for sun or moon.

In dreams that night, I thought I trod
  Through streets of burnished gold;
And deemed "The city of our God
  Is this," that I was told.
"The white-robed choir! pray where are they?"
  With eager lips I cried—
"Of whom my mother read to-day?"
  "Come see!" a voice replied.

I followed on until I came
  Where rose a temple vast;
And hosts no mortal tongue could name
  With harps before me passed—
The four and twenty Elders first,
  In raiment white as snow;
So bright that scarcely gaze I durst
  Lest blinded by its glow.

From every kindred, nation, tongue,
  There came a multitude—
Of every age, the old, the young,
  And by the throne they stood;
Around their harps a golden light,
  Such as no earthly sun
Effulgent from its noon-day height—
  Reflecting all things shone.

They touched their harps—I then was young
  And now I've reached my prime,
But never in my ears have rung
  Such seraph strains sublime.
"Salvation to our God," they cried—
  "Which sitteth on the throne—
"All glory to the Lamb who died,
  "The holy Three in One."

Then he who led me bade me see
  They all that met the sight,
Who in the temple bowed the knee,
  Were robed in spotless white.
And told me that without, there stood,
  With harps of feebler sound,
In meaner robes, a multitude
  Whose souls less pure were found.

But the immaculate in heart
  These vests of snow alone
Might wear, and learn the higher art
  Of harping by the throne—
Their worthiness did these accord
  The place whence angels fell,
To see the glory of the Lord
  And in His temple dwell.

"Good Sir!" in eager haste I cried—
  For bent on youthful knees
Just like myself I some descried—
  "I would be one of these!"
What hinders that I now remain
  A harper in the skies!
For youth is weak and manhood vain;
  The world with sinful dyes—

"Will spot the robe I now might wear
  With these beside the throne—
And so with these I shall but share
  The place without alone"—
"It may not be," my guide replied—
  "There is no other way;
Like these you must be tasked and tried,
  And watch and wait and pray—

A few—the doubly dear to Heaven—
  Won by the Holy's blood,
That tribute of each age be given—
  Like you have early stood—
But most through tribulations came,
  And pure through trials trod;
And so must you white-vested claim
  The place before your God."

I dreamed no more—but musing much
  On what I'd seen arose,
And prayed in white such harp to touch
  My eyes in death to close;
Or else so sinlessly to live
  That God Himself would own
Me pure in heart, and so would give
  A place before His throne.

But years have passed and I have lost
  The hope that once was mine—
And now to *see* the white-robed host
  And hear their songs divine;
To touch the harp of feebler strain,
  The meanest robe to wear;
The place without in Heaven to gain,
  Through Jesus' blood my prayer.

But ye, who read my simple lay,
  Unstained with guilt as I—
O! on the white-robed choir I pray—
  The seraph host on high—
Whose harps of Heavenly sight and sound
  Are chief in Jesus' praise
Forever and fore'er be found
  Your proud aspiring gaze.

And though unknown, yet none the less,
  For you my prayer shall rise,
That ne'er the "grief, and humbleness,"
  Your souls may agonize,
Which cloud in shroud of thickest night
  His soul, who once did seek
To walk with those enrobed in white,
  The pure in heart and meek.

G. H. H.

Whenever we are tempted to neglect our prayers, let us remember that Daniel, though the den of lions was to be the consequence, "kneeled upon his knees three times a day, and prayed, and gave thanks, before his God, as he did aforetime."

CONFIRMATION OBLIGATORY ON THE BAPTIZED.

If Confirmation was designed for permanent administration, there must be always some whose duty is to be confirmed. Such are all they who have been baptized, and come to years of discretion. So strictly so, that the Church confines to such as have been confirmed, or wish to be so, the privilege of her Communion. *Confirmation is permitted only to those that are baptized.* It was to such alone, that St. Peter on the day of Pentecost promised the gift of the Holy Ghost. "Repent. and be baptized every one of you, in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost." It was on those who had been baptized by Philip, in Samaria, that Peter and John laid their hands, and they received the Holy Ghost. Not until they were baptized in the name of the Lord Jesus, did Paul lay his hands on the twelve, at Ephesus, and the Holy Ghost came on them. *Confirmation is the duty of all those who have been baptized.* Observe, once more, the words of Jesus Christ. "Go ye, and make disciples of all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Would Peter, John and Paul teach anything, which Jesus Christ had not commanded? Did not Peter on the day of Pentecost assure to all who were baptized, that they should receive the gift of the Holy Ghost? Did he not add, in words express, the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call? Have not all been called, who are baptized?—Baptized into the name of Christ, have you not put on Christ? Have you not put on—assumed, made yourselves answerable for—His Gospel and His Church, and all that He has instituted or commanded? Can you say, "Lord, Lord," and do not the things which He ordains? Not your own, but bought with a price, even of His precious blood, are you not bound to glorify him with your bodies, and with your spirits, which are His? When Philip preached the Gospel in Samaria, did he not preach, as Peter did, "repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost?"—Upon that word, did they not repent, and were they not baptized? Because they were baptized did they receive the promised gift? Did Philip, the Deacon, undertake to supply it? Or, because he could not, were they left without it?—On the contrary, did not the Apostles as soon as the intelligence had reached Jerusalem, send John and Peter down, to lay their hands upon them? Did they not do what they were sent to do? When the twelve at Ephesus had been baptized in the name of the Lord Jesus, did not St. Paul lay hands on all of them? Did not the same Apostle in his statement of first principles set laying on of hands with Repentance, Faith and Baptism, and so declare its equal obligation? And, is there not, from the Apostle's times, a chain of uninterrupted Christian testimony, and of Christian practice, to the same effect? Has not the witness of the fifteen hundred years, since Jerome, borne out his declaration to the full: "if you ask where it is written, I answer in the book of the Acts of the Apostles; though if there were no record of it in the Scriptures, the universal consent of the whole Christian world, from the beginning, were equal to a commandment?" If it be said that it is not now the universal practice of, what is called, the Christian World, I answer, that, within three hundred years it has been discontinued by a twentieth, or, at the most, twelfth, part of it.—With how little reason, let the following testimonies show: Calvin, who admitted that the text in Hebrews established Confirmation, as the practice of the Apostles, and, in the fourth book of his Institutes, declares his approbation of the practice, and his wish for its continuance; The General Assembly of the Presbyterian Church, in the United States, which says, "this rite of Confirmation, thus administered to baptized children, when arrived at competent years, and previously instructed and prepared for it, with the express view to their admission to the Lord's Supper, shows clearly, that the primitive Church, in her purest days, exercised the authority of a mother over her baptized children;" and the Baptist association, in Philadelphia, in 1742, who say in their Confession of Faith, "We believe that laying on of hands, with prayer upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for a further reception of the Holy Spirit of promise, or for the addition of the graces of the spirit and the influences thereof." It is nothing to us, that, in these three cases, the ordinance is held to by those who have lost that Apostolical ministry, by the highest order of which alone it can be exercised. It rather renders their testimony the more conclusive, as it takes from it the least suspicion of official prejudice, and what are called, "prelatic usurpations." Admit the authority of the ordinance, and the duty of all baptized persons to receive it, and nothing is easier than to settle who shall be its minister.—*Bishop Doane's Pastoral.*

From the Banner of the Cross.

"Such were the temples, which our ancestors builded to the honor of their God; elaborate, faultless, beautiful. It is painful to contrast them, with the churches of our time; in which vileness of taste, contempt of acknowledged rules of architecture, the extremest parismony and the greatest expedition in building, combine to form structures which for the few years they will last, will be mere deformities, instead of studies of art and models of beauty. Indeed our fathers seemed to have expended more money, more labor, more taste in building a dismal Crypt, than we do in "running up" (as the phrase goes) a whole church."

The above extract from a paper "On Crypts in London," written in 1840, as far as bad taste, contempt of the rules of church architecture and parsimony go, is quite applicable to our own country. Let every one therefore, who is connected with a project for building a church, divest himself of prejudcies arising from ignorance, and seek proper models for his church. Let not the oldest church of our city,—the venerable structure, about which cluster so many hallowed remembrances—"Christ Church,* put him to the blush, after having assisted in erecting a concert hall, or an assembly room, to be consecrated to the worship of God; but let him recognize in its distinct chancel at the east end, separated by an arch, from the nave, and the latter separated by lofty arcades from the aisles,† the principal entrance on the south side, the tower at the west end, and vestry at the north of the chancel, (all of which are exceedingly well adapted for the proper objects of a temple in honor of Almighty God) the arrangements to be found in many hundreds of the ancient parish churches in England.

Let not the shallow jargon of "puseyism" induce him to adopt Arabesque, Byzantine, or the heathenish and inappropriate, architecture of Greece‡ and Rome, as do the Roman Catholics, but let him use the "Christian or Gothic architecture," exemplified in the ancient and beautiful churches of England. Let him not imagine that the early English or decorative styles are too expensive, for in fact they are cheaper than the Heathenish styles so much used. But above all whatever style he does adopt, let it be carried out without mutilation, and thus avoid the *bizare* effect of blending incongruous things.

* The excellent *plan* of Christ church is to be commended; not its style of architecture or the present arrangement of the furniture in the chancel.

† Aisles—wings, not passages between pews. The common use of the word is nonsense. Middle aisle, literally is middle wing.

‡ Grecian architecture is beautiful for a *Heathen* Temple.

COMMUNICATIONS.

We place the following most excellent sermon of Jones of Nayland under the head of "Communications" because sent to us by a regular contributor, who has accompanied it with notes.

NO. II.

"When the son of man cometh, shall he find faith on the earth." Luke 18. 8.

There is another remarkable instance, and that of great moment in these times, where the decay of faith is notorious. The Scripture teaches us that God governs the world, and that his *kingdom ruleth over all.* But this kingdom they only can *see*, who by faith *see him that is invisible.* In our liturgy, wherein we pray as Christians, we frequently acknowledge this doctrine; the Scripture every where affirms it; but, in the world what has become of it? Is it not almost universally forgotten or stigmatized? Are not principles publicly taught, and received, and boasted of as the wisest in the world, which renders this doctrine of Scripture impertinent and impossible? In a neighboring country thousands have been inhumanly butchered for adhering to it. Yet is the doctrine as true as the Gospel; and it is the only scheme that can be made sense of: but when faith goes, this doctrine goes with it; and the lawless kingdom of darkness in which there is nothing but discord, confusion, and misery, rises up in the place of it. Many see and lament the confusion; but how few are there who acknowledge the true cause of it! However let us hope, that the present times have opened many eyes.* A dreadful lesson hath been given to alarm and enlighten us: they that are not enlightened are plunged farther into darkness, and inflamed to greater rage and insolence; which is the worst of all misfortunes. They say it hurts government to mantain the doctrine of the *liturgy*, and to preach, as we pray: but I say *not:* it is the want of this doctrine that makes the people perfidious and turbulent, and puts government upon shifts and expedients, by which the people are sufferers.

I have stated some effects, as they are too visible amongst us; and I hope nothing has been exaggerated. We are now to enquire into the cause: and here you may be ready to answer, that facts explain themselves; and that the want of faith is at the bottom of all the evils we complain of. But we must go a question farther: how has it come to pass, that we are thus wanting in the faith of our forefathers? The enemies of our faith are those we renounce at our baptism, the world, the flesh, and the devil. The world hath its vanities, its pomps and its pleasures: the flesh hath its passions, and the devil hath his devices. But these causes are too general; all ages have been exposed to their influence; and the world in consequence hath always been filled with vice and misery. This doth not show us how the age differs from those that were before it. Let us try then if we cannot account for the change, as infidels themselves account for it: let us allow that it is the *age of reason;* that is the age in which the *wisdom of man* has been admitted as an authority against the *wisdom of God.* How this has happened it may be difficult to say, though the fact cannot be denied. I question very much whether I can trace the evil from the beginning: but I will give my own sense of it, submitting what I say to be corrected by those who see farther than I do.

We all know how Christianity was disgraced by the folly, hypocrisy and cruelty of fanatical men in the last century; who surfeited the wise with their cantings and absurdities. To wipe away the reproach of which, it was thought good to produce a scheme of religion not capable of such abuses; more reasonable in itself, and more worthy of philosophers; a religion of human reason. This is the plan adopted by our Deists, who profess a rule of life independent of revelation: and so the facts of the bible, with their consequences, on which our whole religion is founded, are all rejected as no longer necessary. Christianity is a scheme of facts; the other is a scheme of abstract reasoning. And what is worst of all, the plan which thus answers the purpose of infidelity was not ushered into the world by profligates and blasphemers (for in that case Christians would have stood upon their guard) but by persons of learning and religious character; who by once admitting that nature can furnish man with religion, have opened a door which will never be shut again. If nature is once allowed to be its own teacher, here is the finest opportunity in the world for throwing off all the obligations of Christianity, and setting religion upon a new bottom. This is the use the Deists have made of it; and thus a religion from reason soon turns a man into an infidel. But there is a middle generation of people, who would preserve some decency and solemnity of character, between believers and infidels: these are your *rational Christians*, (as they call themselves) who allow in Christianity all that is agreeable to the religion of reason, but nothing more: and when they have divested Christianity of all that is Christian, they wonder why there should be any infidels; for that Christianity is the most *reasonable* thing in the world. To make it so all the doctrines of faith are taken out of it: for nature knows not one of them. How can it reveal them to itself? It has no redemption from sin, no gift of Divine grace, no danger from the tempter, no priesthood, no sacraments; in a word, it has not one of those things to which salvation is promised. It was never admitted into this country, till toward the latter end of the last century; since which the strides of infidelity have been gigantic.

And what can be done? We have admitted a worm to the root of the tree of life; and the withering of its tops should have convinced us long ago of our mistake. Happy would it be, if in these dangerous times, when many evils are come so near to maturity, men of learning and ability, whose designs are good, would be roused, before it be too late, to an impartial consideration of this case, as I have laid it before you.

* See Mr. Whitaker's late publication on the real origin of government.

There is another cause which has bad effects, besides this of a pretendedly rational religion, which has operated with much mischief against the faith. When a man values himself upon his knowledge, he grows proud, and then he becomes weak. The knowledge of nature is a noble science, and deservedly holds a distinguished rank in this kingdom. The contemplation of nature should bring us nearer to God who framed it: but it seldom does; too often it has the contrary effect; and if we were to survey, with more accuracy than is proper for a sermon, the different classes of men, who have done most mischief to religion, we shall find them chiefly among those who take the name of *philosophers.* They make discoveries on matter, or think they do (for there is great contradiction among them) till they see no such thing as spirit; and so fall into *materialism.* It was an old and true accusation, that *the world by wisdom knew not God:* 1 Cor. 1. 21. And the same is the great misfortune of man at this day. Thousands are spoiled, not by philosophy itself, but by the *vain deceit* of philosophy. Tell a person of this sort, inflated with his own importance, that in order to become *wise* he must become a *fool*, and what good can be expected? His monitor will be set down for the fool; and the madman may probably be added. Some mathematicians, who see no farther than their own science, can find certainty no where else: not distinguishing, that there is *natural* certainty and *moral* certainty; and that by far the greater part of what we know and receive, is and must be founded upon the evidence of *testimony;* and he that disputes this kind of certainty, hath as little *reason* in him as he that disputes the other. Now, *if we receive the witness of men*, as we do every day, and neither knowledge nor business can go on without it, *the witness of God is greater*, 1 John 5. 9. We call the evidence of testimony *moral* evidence; but in the case of religion, we can trace it up to *natural evidence;* that is to the miraculous facts evident to the senses of men, which were publicly given in confirmation of the word of God. But it doth by no means follow, that because the evidence is natural and sensible, the doctrine proved thereby will be admitted. In multitudes of people it had not that effect: for instead of admitting the truth, which they hated, they attempted to destroy the evidence; as in the case of the resurrection of Lazarus, and the resurrection of Christ himself. The wise men of Pharaoh's court were eye witnesses to the miraculous deeds of Moses, but they were not convinced. And the Apostle hath forewarned us, that men of like character, the wise men of the last days, should resist the truth, as Jannes and Jambres, the magicians of Egypt, withstood Moses. He calls them men of *corrupt minds*, in a state not fit for the reception of truth, and consequently *reprobate concerning the faith.* The formal rejection of Christianity by a nation of reprobates, who build every thing upon their philosophy (materialism,) and are as busy in working natural wonders, and as conceited of what they do as Jannes and Jambres were in the land of Egypt, is a melancholy demonstration of what I have here said, and ought to serve as a warning to the philosophers of Britain.

I come now to the *use* of all that hath gone before; in which I must be brief.

The text gives us reason to expect, that at the coming of the son of man, *faith* shall scarcely be *found on earth.* It is, therefore, obvious to conclude, that in proportion as the faith decays, the coming of Christ is drawing near. The scoffers of the last days may insolently demand of us, as it was foretold they should, *where is the promise of his coming?* and object that there is no sign of it, for all things continue as they were: but this cannot now be said with truth; there hath been a marvellous change of late in the affairs of this world, and in the state of religion, with which all serious men are alarmed, justly apprehending that some still greater event is to follow. The signs of the time to those who can read them, are many; and there is one which is but little noticed. When it is mentioned, some will be ready to tear their garments with rage, as if they had heard blasphemy.

Before the first coming of Jesus Christ, the world had been harassed, plundered, and destroyed for many years by a nation of *republicans;* enthusiasts for *liberty* at home, but subjecting all nations in their progress to robbery and slavery: who, like wolves by nature, quarrelsome and ravenous, were banded together to make a prey of mankind. This was the state of the world before the first advent of Christ, and with his appearance it ended.

In the ways of Providence there is an uniformity of conduct; and though we must not presume, where we have no positive direction to guide us, yet it is a very strange incident, that when the second coming of Christ is expected, the most powerful nation in Europe (for such they are) and the most monarchial (for such they were) should turn into the most savage and ravenous republicans, and form a plan, as the Romans did, of invading, overturning, and plundering all other nations; *this nation* in particular, if it should ever be in their power, above all the rest. How this began, we can tell; how it will proceed, and by what farther steps, God only knows:* but this we are sure of, that however long it may last, it must cease with the coming and kingdom of Christ. In the interval they may rejoice and be as merry as Ahab was, when he had seized upon the property of the murdered Nabath: but the fearful question will come at last, hast thou killed and also taken possession? 1 Kings, 21. 19. Then shall rebellion and blood-guiltiness, and blasphemy, call upon the mountains to hide them from him, who will then manifest himself in the two characters, at present the objects of their peculiar hatred and contempt—a priest and a king. It may be admired as a great exploit, that Christianity, with all its restraints, is driven out: but the world may be assured, this will be no peaceable event. The *faith*, planted throughout the earth, will never be rooted out without a tremendous shock. When the founder of our religion expired, the earth trembled, the sun was darkened, and all nature felt the stroke; and if *His faith* is to expire the catastrophe will shake the world: a circumstance often spoken of in the Scriptures of the Old and New Testament, as preparatory to the great day of the Lord. How much the earth is moved at this time, we feel every day: how much more it may be before the end cometh, it is not for us to judge: but this we know that all the commotions of the earth will terminate in the fulfilling of the promises of God, when we shall receive a *kingdom that cannot be moved.*†

It is either weak and childish, or wicked and profane, to consider this as a frightful subject. We learn many things to prepare us for the part we are to take in this world; but we learn Christianity to prepare us for that other world which it hath promised: and shall we be afraid to hear it is at hand? Shall we pray daily that the kingdom of God may come: and shall we wish at the same time it may not come? Is not death the end of this world to every man; and is there any man who thinks he shall never see it? Does it come the sooner because we preach about it? We may make people serious; and that may make them sober; and so they may live the longer; and then death will come the later. So in the other case; the Lord in his time, must be revealed from heaven, with every circumstance of majesty and terror; *he that shall come will come*, and he will come in this manner. If we preach about, we may make men wiser; and that will make the event less terrible, and we shall therefore do them the greatest kindness in the world. If any man can be brought to such a state of mind, as to hope for and desire that great event, which all the powers of earth and hell can never prevent; then he is a happy man indeed; and not before. Let us, therefore, all devoutly pray, that when we are told of the Lord's coming, our hearts may be ready to answer—*Amen; even so come Lord Jesus.*

* This modern progressive spirit of *liberty* (falsely so called) which was fully developed in the *French Revolution*, guided by its master spirit, and only so far, by him, restrained, as to legalize and give effect to all the evil energies of our nature, is far from being asleep; it may every where be seen, in a reckless hatred of the powers that be, with a profession of liberty, but an utter scorn of its true principles; with a show of freedom for religion, but an infidel and sneering contempt for all. "Jacobinism is stripped of its crowns and banners, but its disbanded soldiery are roving" throughout the world "and rebellion is their natural food." Well would it be for the world, could she be taught (if not, now too late) a monitory lesson by "*the reign of terror*," and by the continued usurpation, tyranny and bloodshed, exercised over almost all the countries of Europe, making it one great battle-field, and all by an usurper, under the specious plea of *liberty.* But alas! from the present aspect of things it is not to be feared that men will not learn wisdom by experience.

† Heb. 12. 28. See also, Hagg. 2. 7.

For the Churchman.

Mr. Editor,—The enclosed lines were cut by me from a political paper of the day, and, as I deem them well worthy of an insertion in your columns, I submit them to you for that purpose. There can be no doubt but that the woman who thus nobly perished, if not a professed *Religieuse*, was of the Roman Catholic faith; and it is highly honorable to that faith that in these days of utilitarianism it can yet produce a martyr in the cause of humanity. History records the heroic devotion of the Roman Catholic Priesthood in administering the last offices of their religion to the dying in the strife of battle; and in the *souvenirs* of our own country we may read how that on the Plains of Saratoga, and upon ground ploughed by our enemy's shot, a Protestant clergyman exhibited the like heroism in fearlessly performing the last solemn rites for the slain; yet I much doubt that so lofty an act in the cause of humanity as these verses embalm, has anywhere been ever said or sung by historian or poet. I am not ignorant of the many acts of devotion, said or sung to celebrate female heroism; but these, in most cases, were prompted by affections peculiar to the sex, as often illustrating their weakness as their strength. The instances of female heroism disconnected with strong personal association controlling the affections, are very rare—save as the result of religious discipline. The one hymned in these verses never has been, and I venture to say never will be, surpassed. To die in doing good to an enemy is the last test conceivable of Christian heroism. G. C.

New Rochelle, March 8, 1847.

THE HEROINE MARTYR OF MONTEREY.

BY REV. JAMES GILBORNE LYONS, LL.D.

When the American forces under General Taylor stormed Monterey, a Mexican woman was seen going about among the wounded of both armies binding up their wounds, and supplying them with food and water. While thus employed she fell. She was next day buried by the Americans amid an incessant discharge of shot from the Mexican batteries.

The strife was stern at Monterey,
  When those high towers were lost and won,
And pealing through that mortal fray,
  Flash'd the strong battery's vengeful gun;
Yet, heedless of its deadly rain,
  She stood in toil and danger first,
To bind the bleeding soldier's vein,
  And slake the dying soldier's thirst.

She found a pale and stricken foe
  Sinking in nature's last eclipse,
And, on the red earth kneeling low,
  She wet his parch'd and fever'd lips;
When, thick as winter's driving sleet,
  The booming shot and flaming shell,
Swept with wild rage that gory street,
  And she—the good and gentle—fell.

They laid her in her narrow bed,
  The foemen of her land and race;
And sighs were breath'd, and tears were shed,
  Above her lowly resting place:—
Ay! glory's crimson worshippers
  Wept over her untimely fall,
For deeds of mercy, such as hers,
  Subdue the hearts and eyes of all.

To sound her worth were guilt and shame
  In us, who love but gold and ease!—
They heed alike our praise or blame,
  Who live and die in works like these.
Far greater than the wise or brave,
  Far happier than the fair and gay,
Was she who found a martyr's grave
  On that red field of Monterey.

For the Churchman.

THREE EXTRACTS FROM THE PROT. CHURCHMAN.

THE CHARGE.—No. 1. Protestant Churchman, March 6, 1847.

"From the notice of services which he [Bp. Delancey] has caused to be published in your columns, it appears to me that the Bishop is acting under the impression that the Standing Committee have the power vested in them, and have exercised it, of placing 'the Diocese without a Bishop,' under his full charge and authority—that he is *de facto* our provisional head. If this indeed be the pretension set up, there are many beside myself, I hope, who will not give place to it, no, 'not for one hour.'"

THE EXPLANATION.—No. 2. The Protestant Churchman, March 13, 1847.

"The complaints made, so far as we understand them, are not so much on account of any improper assumption on the part of the Bishop of Western New York, as of the course of the Standing Committee."

THE COMMENT.—No. 3. Protestant Churchman, Feb. 6, 1847.

"We have a picture of cautious profligacy, which can scarcely be properly characterized in language that a gentleman likes to use."

M. N.

For the Churchman.

THE MAN OF SIN.

Rev. and Dear Mr. Editor,—Thinking that I have said enough on the second of "Contributor's" arguments to make my meaning sufficiently clear—viz, that therre *was* a "falling away" long prior to the revealment of the Bishop of Rome as Pope—I shall now proceed to the consideration of his third and last assertion. It runs as follows—"The description of the "Man of Sin" given by St. Paul, does not "correspond to the papal assumptions and proceedings at all." Let us look for a while at the process by which he has arrived at such a conclusion. Without touching on his singular assertion, viz, "the strongest arguments the advocates of the theory I oppose, bring forward, is the fact of its applying an opprobrious epithet to the Bishop of Rome." I shall go on to consider some of his more *sensible* remarks.

But before doing so, I would remark, that it seems to *me* "Contributor" has not sufficiently studied the theory, against which he has taken upon himself to write. If he had merely brought forward a new interpretation, of the prophecy under notice, there would not have been the least necessity for me to answer him; but inasmuch as he has endeavored to foist his own in on the ruins of the *old* way of interpretation to effect which he has attributed to the latter, all kinds of untenable positions, it becomes incumbent on me, in the place of a more able opponent, to point out the weakness and plausibility of his arguments.

Says Contributor, "The Pope has *never* opposed and exalted himself above God" and therefore St. Paul's description does not refer to him." Softly, Mr Contributor, this theory does not say he *has* exalted himself above God. The words of the prophecy are, "that is *called* God," and not "that *is* God." Again; Contributor proceeds with another *very* remarkable observation "The friends of this theory seem to have paid no attention to the peculiarity of the expression "that is *called* God," but have proceeded as if it read simply "that *is* God." This paragraph is the more singular, seeing that the peculiarity of altering the signification of these words, belongs to Contributor alone, as the sequel will show.

In the Scripture, civil rulers are called Gods; this is evident by reference to the eighty second psalm, compared with tne comment made upon it by our Lord in the tenth chapter of St. John.—if any man, therefore, assume to himself an authority over *all* civil rulers, that man exalteth himself above all that is *called* God. Is it not a plain and undisguised matter of history, that the name and authority of Ruler of Rulers, has been claimed and exercised by Him of Rome, under that title of Antichrist, (as St. Gregory told the Bishop of Constantinople, when *he* claimed it) the Supreme Pontiff? Hear the language of Bellarmine, "The first opinion is, that the Sovereign Pontiff hath most full power over the whole world, both in ecclesiasical and temporal affairs. The middle one however, which is held by Catholics in general is, that the Pope, as Pontiff, has not *immediately, or directly*, any temporal power, but only spiritual. Yet by reason of the spiritual hath *indirectly*, at least, a certain, and that a *supreme* power in temporal things." In another place, Bellarmine quotes it as the language of Thomas Aquinas who was canonized by Pope John XXII, that the "Pope is the top of both powers." But space will not allow me to enlarge more upon this part of the subject, otherwise I could bring numerous extracts to the same purport from the writings of Triumphus, Alverus Pelagius, Panonnitanus, Hortiensis Sylvester, and many others.

We shall find also that the words "so that he as God, sitteth in the temple of God, shewing himself that he is God," exactly apply to the Pope.

The "temple of God" is the Scriptural title for the Christian Church; "Know ye not that ye are the temple of God" says the Apostle to the Corinthians. And again; "what agreement hath the temple of God with idols? for ye are the temple of the living God." And to the Ephesians, he says; "Jesus Christ himself being the chief corner stone, in whom all the building being fitly joined together groweth unto an holy temple unto the Lord." When, therefore, a power sitting (or presiding) *in* the Church of God, is here spoken of by St. Paul, it is manifest, that nothing but metaphysical subtleties can make him mean one existing *out* of it: Quod erat demonstrandum.

As God; means supreme: therefore, As God, in the temple of God, means supreme in the Christian Church. The words "that is worshipped" are derived neither from προσκυνεω, nor λατρεω, words commonly used to express the worship of God; but from σεβασμα which denotes what is reverenced among men. The whole passage therefore signifies *all civil rule.*

Contributor makes still farther another objection; "The Pope does not do all these things because God has given him his authority, but because God is greater than he, and conferred upon him his greatness," by which I presume he means, that he acknowledges Christ as his Lord and Master, and does every thing in the *name* of God.

Now I answer, that the system in question is nowhere said to be open, undisguised iniquity, but *iniquity in a mystery*, or under a cloak; this cloak is the profession of Christian Truth, or if Contributor prefer, the name of the Church.

One more word on this, I would say. The term "Son of perdition" is used but twice in the Scriptures; the first person who received it was a Bishop a Pastor of the Church, one of the twelve and denoted one who wore the *appearance* of friendship truly, but only to mask his real character. I will not say more than this, that most likely there is some connection between the two.

In conclusion, Mr. Editor, suffer me to remark; Contributor has made all, without exception, Antichrist, who are out of the pale of the visible Church. And not that merely, but even "those who having taken possession of the Church, sit there as having authority in it." Now what is the meaning here intended? If it is meant to apply to certain Churchmen who may happen to differ from Contributor in their theological opinions, I think, his professions of charity for "Rome as our sister," to say the least, *rather* out of place. Certain people in their anxiety to pull the mote from their brother's eye, forget they have a beam in their own, some people there are who distinguish themselves in accusing others of a want of Charity, forgetting that they are in need of it most. J. H.

P. S. A word in reply to "A constant Reader" of last week, whose general charge against me of unfitness must stand or fall according as his specifications are, or are not supported. Let us look at them.

1. He represents me as endorsing a slanderous charge continually made against the sects. "This," he says, "he does, by making it a

necessary (the italics are his own) consequence of his being a High Churchman that he cannot be a great friend of the Sects" What are the facts? In view of "Contributor's" positions that the sects were Antichrist, and regarding him as a High Churchman, I said that "I also was a High Churchman, and therefore (taking "Contributor" as my model) no very great friend of the sects." To make good his point, therefore, a Constant Reader must alter his language so as to read (and then I shall readily assent to it) as follows: "This he does by making it a necessary consequence of being *such a High Churchman as "Contributor,"* that he cannot be a very great friend of the sects."

2. I am next accused of making a long quotation merely for the sake of swelling my article; and then dispatching it without saying a single word. This is all very good *if* it is true. Upon turning to the place under notice, it will be seen that I state the reason for inserting it, with one or two other observations.

3. The sentence, of which he justly complains--and this is the only sensible objection he starts in his whole labored composition—was not of *my* concoction, but the Printer's. He it was, who altered the position of the comma from its right situation, after the word *which*, to the place it appeared in. It would then rightly read "into a metaphysical disquisition on which, he deeply plunged." The charge of bad grammar, then, is fairly done away with.

So much for "A Constant Reader," who shows a most *paternal* sensitiveness in regard to "Contributor's" effusions. J. H.

For the Churchman.

THE TRUE ISSUE.

Mr. Editor,—There has no pamphlet been of late issued, better calculated to show the real difference between *Catholic truth* and *Puritan error* than the "Statement of facts" &c., by the Rev. Mr. Cook.

From page 69 the following is quoted:—

As a Convocation held at St. Michael's Church, Bristol, three years since, the Rev. Mr.——, in addressing *the teachers of my Sunday School,* assembled in the presence of the Bishop, the clergy, and a large congregation, based his remarks upon the idea that saving grace had necessarily been implanted in the hearts of the children when they were baptized—that it was the duty of the teacher to cultivate this grace—that it was their duty not so much to *impart* spiritual knowledge, as it was to *develope* the grace in them, &c. While he was speaking, my own duty was made plain. I did not so understand the Gospel. My predecessors in that parish, including the lamented Bishop Griswold, did not so preach the Gospel. I could not, therefore, hesitate. When the Rev. Mr. —— had concluded, I followed, and, avoiding as much as possible, the appearance of a formal answer to what had been said, I endeavored to give my views of the gospel plan of salvation. I drew also an anology between circumcision and baptism, in relation to the spiritual meaning and benefits of both ordinances; and showed that they were seals of the righteousness of faith, which was experianced independent of the external ordiance.

For this, my testimony to what I believed the truth, I received the thanks of the Rev. Dr. Crocker, and others of the clergy, and subsequently, a like testimony from numerous individuals of my congregation. But my Bishop said that he "much regretted what had occured, and in his opinion the difference between —— and myself, *was not fundamental, but rather a difference in the use of terms.*" Dr. Crocker, however, remarked to the Rev. Mr. ——, that if this is truth, he (Dr. C.) had "been preaching error for forty years;" and it was characterised by the Rev. J. Bristted, in the hearing of yourself and others, as being "the very quintessence of Puseyism." (I have his permission to repeat his words.) You interposed and begged that the discussion might be dropped. Such are the facts of this case. It was not done in a corner, and has been often made the subject of remark by clergymen and laymen. My object in introducing this at the examination was, to *justify me in dissenting from your remark that the difference between —— and myself was not fundamental;* particularly as the subsequent course of the Rev. Mr. —— had justified all that I had said on that occasion.

Here is the *true issue*, the point in dispute in a nutshell. The Rev. Mr. ——— told the teachers, that grace *had* been given to the children by the spirit of the Father and the Son, in the holy sacrament of Baptism. The Rev. Mr. Cook, as he tells us in another part of his pamphlet, told the teachers it was not so; quoting Bishop McHorne, he says in effect, "We positively assert that it is the doctrine of our church, that *whenever* a sinner repents and believes in the Lord Jesus Christ, before baptism, at baptism, or after baptism, his sins are perfectly and freely remitted, he is freely and completely (*query* eternally) justified, through the righteousness of God by faith."

He says: Baptism is the seal of the righteousness of faith! Here we have it—Christ, the Church, the sacraments on one hand; faith, wholly independent and exercised by the sinner thro' the powers of his own mind or affections, on the other: *Church* or no *Church.* Poor Dr. Crocker, is compelled to admit that, if the Catholic view of this subject be correct, he "*had been preaching error for forty years;*" which is no doubt true.

We are astonished that Bishop H. should think the "difference between those systems was not fundamental, but rather a difference in the use of terms." What! not fundamental, whether grace be the free gift of God in and through his holy church or whether it be given to a sinner *because he believes?* Not fundamental to believe in "one Baptism for the remission of sins?" Not fundamental, whether obedience be necessary for justification in the sight of God? If this be not fundamental, what is?

We are not told to what conclusion the *teacher* came on the theological questions thus argued before them. We should think that, with them, the Rev. Mr. ——— would be most like to carry the day, unless they were alarmed at the declaration that the doctrine of the gift of grace in Baptism, was the "quintessence of Puseyism." J.

For the Churchman.

Rev. and Dear Sir,—In my communication to the Churchman of March 13th, I made the following declaration, which I now repeat:—

Two members of the vestry, whose names have not been mentioned in this communication, have also declared Mr. Shimeall's statement, so far as the church is concerned, to be untrue; but still continue to uphold him in his present course on account of his opposition to the Corporation of Trinity Church. These gentlemen are hereby called upon to deny this fact if they can.

In the Churchman of last week is a communication signed "The two Vestrymen of St. Jude's," declaring *that the above statement, so far as it has reference to them, is untrue.* This denial obliges me to produce the following certificate:—

We, the undersigned, Vestrymen of St. Jude's Church, do hereby certify that the statement of Mr. Thomas Dunn, in the Churchman of March 13th, is *correct.* And that one of the two Vestrymen, C. J. Folsom, who has in the last Churchman denied its truth, did in our presence fully admit, that the Rev. R. C. Shimeall's statement, so far as St. Jude's Church is concerned, is *untrue.*"

AUSTIN SHERMAN, M. D.
W. H. BOND,
T. G. GIRVAN.

In regard to the other of "The two Vestrymen" I have no proof, except my own word, that he made in terms the declaration which I have ascribed to him. There are, however, two facts which may help your readers to determine the question at issue between him and myself.

1. *Before* the publication of my communication of March 13th, this gentleman had signed a certificate declaring that the majority of the Vestrymen did not authorize me to make the statement disapproving of Mr. Shimeall's "statement," and denying that I had a majority of the Vestry in favor of my position.

2. Mr. T. G. Girvan will certify that this same gentleman said there were many statements in Mr. S.'s pamphlet that had better been left out, and he did not think that Mr. Shimeall would succeed if the debts of the church were paid, even if Trinity Church gave him six hundred dollars a year. Respectfully,

THOMAS DUNN.

For the Churchman.

To the Editor of the Churchman:

Rev. Sir,—The various attacks which have been made upon me, as well in my personal as in my clerical character, in the colums of your paper, I have allowed to pass unnoticed, for I have thought that any reply to such attacks would be alike unnecessary and unbecoming.

The last number of the Churchman, however, contains an article under the signature of "*Thomas Dunn, Junior Warden of St. Jude's Church,*" which I think it proper to answer, for it embraces various mistatements sent forth by the writer in his capacity of an officer of my parish, which, if I hesitated to contradict them, might be regarded by the church and the public as true and accurate. This, my reply, therefore, to those charges with the accompanying proofs of their incorrectness, I now send to you, and I ask their insertion in the same columns wherein the charges were published, as an act of common justice.

Mr. Dunn professing to be "a Son of the Church," having volunteered to put Churchmen "on their guard" against believing certain statements made by me touching the statistics of my parish, being called upon to prove his assertions, commences his reply in these words:—

"It is uncongenial with my taste and habits of mind to appear before the public, especially when I am required to disprove the statements of one invested with the solemn responsibilities of the ministerial office."

He does not shrink, however, from the task on account of the responsibility involved in an attempt to shatter the integrity and blast the usefulness of one whom he recently acknowledged as his "spiritual guide." He proceeds in his work with apparent confidence, and towards the close of his communication again remarks—

"Now I respectfully submit to the christian community *whether it is not clearly proved,* that the Rev. Mr. Shimeall's statements of the statistics of the parish and the actual condition of its financial affairs, does not correspond with the facts of the case, and moreover, that the publication of the pamphlet is strongly disapproved of by a majority of the vestrymen of St. Jude's."

And by what evidence, Rev. Sir, has your correspondent in this communication, which you publish, "clearly proved" his assertions and disproved "the statements of one invested with the solemn responsibilities of the ministerial office?" On what proof does he call on the christian community, through the columns of the Churchman, to doubt my priestly word, and disbelieve the statements which I, the Rector of St. Jude's, have made in my ministeral capacity, touching the condition of my own parish?

Your correspondent has adduced no evidence, save his own naked assertions, and on the strength of these, unsupported by a title proof, he has appealed to the Christian community, whether he has not convicted me of falsehood.

In reply to these charges, I have thought it proper to submit the matters in issue to a number of lay gentlemen connected with my parish, of well known integrity, whose certificates are appended to this letter.

A comparison of Mr. Dunn's assertions with these certificates, will show the *substantial* correctness (for in their exhibit in the "statement of facts" I did not aim at mathematical accuracy) of my former statements, and the injustice which has been done to me by his unsupported charges.

MR. DUNN	THE CERTIFICATES
States that the cost of the Church is nearer $5,000 than $3,000.	Show, that the cost of the Church was $3,217 45.
That the present debt is about $17,00.	That the present debt is $1,389.
That the publication of the pamphlet is strongly disapproved of by a majority of the vestry of St. Jude's.	The certificates of four of the vestrymen, and the note of Mr. Folsom respecting two others show that this statement is incorrect.
That the number of communicants has never been over 45, and the present number is about 28.	That the communicants belonging to the parish are 74. The number present at the last communion was 35, and this is below the usual average.
That eighteen months ago the yearly subscription amounted to about $500: during the present year they amount to about $125.	That the yearly subscription for 1845 amounted to 314. The subscriptions for the present year, already obtained without special effort to complete the same, amounted to $273.
That the true statement of the number of attendants is at most 150.	That the declarations that the average attendance on the three services per Sunday, may be estimated at from 300 to 400, is substantially correct.

Mr. Dunn challenges me "to prove from a single person when and where in a single instance he has tried to injure my character and prosperity by word or deed." I am informed by one of my vestrymen, whose name shall be given in case Mr. Dunn denies the fact, that he has recently been endeavoring to create disaffection among my parishioners, and soliciting their signatures to a paper requesting me to resign my cure. He may perhaps think that *my prospects* could not be injured by removal from a poor free parish like that of St. Jude's, beset by foes without and foes within; where, struggling against poverty and almost against penury; oppressed by the force of persecution, sorrowful and disheartend by accumulated difficulties, I am obliged to turn from my daily round of pastoral labor among the neglected poor that chiefly compose my flock, to repel in the columns of an unfriendly journal the injurious imputations of my own warden. Conscious of my own integrity, and relying upon the Providence which has hitherto sustained me, and comforted by the kind sympathy which the recent attacks upon my character have elicited from unknown friends; I shall endure with GOD's assistance to do my duty and to meet in a christian spirit whatever trials may be yet in store for me. And I take this opportunity of expressing my deep regret that I have ever allowed myself, in unguarded moments, to speak in hasty terms of any of those who have of late thought proper to assail my character and subject me to ridicule and distrust.

I am, Rev. Sir,
Your obd't. serv't.
R. C. SHIMEALL.
Rector of St. Jude's Protestant
Episcopal Free Church.

New York, March 17th, 1847.

CERTIFICATE NO. 1.

We, the undersigned, having at the request of the Rev. R. C. Shimeall, carefully examined his accounts and vouchers connected with St. Jude's Church, hereby certify that it appears from the same that,

The cost of the church was		$3,217 45
" " of the organ and other furniture		712 39
Total amount,		$3,929 84
That at the time the $1200 was borrowed, there had been actually paid in money for the church and materials, *and also three quarters' ground rent,*		$2,615 63
That the debt upon the church was then		$1,486 37
This debt has since been liquidated as follows—		
Mortgage,	1200	
Note paid, for tinning roof,	200	
Note paid, for painting,	57 50	
Cash,	28 87—	$1,486 37
There were subscribed,		$2,716 00
From which deduct, contributed in materials,	134 00	
Subscriptions never paid,	32 00	166 00
Leaving nett amount of subscriptions,		$2,550 00
To which add, furnished by the Rector himself,		65 63
Making the amount above stated, as paid in money,		2,615 63

We think it proper to add, that the accounts of Mr. Shimeall commence with the agreement to purchase the frame building formerly occupying the place of the present edifice, 23d July, 1844, and continue unbroken to the completion of the church and the date of the mortgage, 10th June, 1845. The vouchers have been critically examined by us, and found to correspond with the entries made in a book kept for the purpose.

From the evidence adduced, the debt of the church is as follows—

Mortgage for,	$1,200 00
One year's interest thereon to December 16, 1846,	84 00
To Manhattan Gas Company, for hire of Gas fixtures, about	75 00
To small balance of last quarter's ground rent, not exceeding	30 00
Total present debt,	$1,389 00

Of the disbursement of monies raised by mortgage, amounting to $1200, no vouchers have been exhibited to us, the said monies having been disbursed by Mr. Sherman, one of the vestrymen, and the vouchers for the same being in the hands of Mr. Thomas Dunn, Treasurer.

From a statement exhibited to us of the yearly subscriptions by the parishioners of St. Jude's for the year 1845, the amount appears to have been $314 00

From a statement of the present year, 1847, it appears that *the subscriptions already obtained,* without any special effort having yet been made to complete the same, amount to, $273 00

From an examination of the Parish Register of St. Jude's, it appears that the number of communicants is	94
Less dismissed by certificate, or left of their own accord,	20
Leaving at the present time,	74

(Signed)
B. R. WINTHROP,
JOSEPH H. VAN NOSTRAND,
WILLIAM H. BAYLESS,
WILLIAM KENT,
JOHN GILLELAN.

New York, March 15, 1847.

CERTIFICATE NO. 2.

We, the undersigned, members of the Parish of St. Jude's, and attendants on the services of the said church, hereby state, that in our opinion the declaration by the Rev. Mr. Shimeall, contained in the "Brief Statement of Facts," &c., page 19, that "the average attendance on the three services per Sunday may be estimated at from 300 to 400 persons," is substantially correct. That the average attendance upon *each* service is less than this, but that the congregation being composed in great part of poor persons, and of those who are unable to attend more than one service, the true number of attendants can only be estimated by reference to each of the three services.

In regard to the number of communicants, we state that the number present at the last communion was 35, which was below the general average; and further, that for the last three months the regular attendance upon the services of the church has been steadily increasing; and, that we have heard of no one family or individual. who has left the church in consequence of the publication of the pamphlet alluded to.

(Signed) JOSEPH VAN NOSTRAND,
WM. H. BAYLESS,
WM. KENT.

New York, March 15, 1847.

CERTIFICATE NO. 3.

We, the undersigned, members of the Vestry of St. Jude's Church, hereby declare that we have not authorized the statement made in the Churchman of Feb. 27th inst., viz., "That the publication of the pamphlet (referring to the Brief Statement of Facts, &c., as published by the parishioners of St. Jude's) is strongly disapproved of by a majority of the vesrry of St. Jude's, and hereby deny the correctness of the above statement, so far as it relates to us. (Sagned) CHAS. J. FOLSOM,
JOSEPH WEEKES,
B. R. WINTHROP,
J. GILLELAN.

CERTIFICATE NO. 4.

NEW YORK, March 16, 1847.

Rev. and Dear Sir,—Having called upon Mrr Girvan and Mr. George A. Rogers, to learn from those gentlemen whether the statement by Mr. Dunn, in the Churchman of Feb. 27th ult., "that the publication of the pamphlet (a Brief Statement of Facts, &c. in regard to St. Jude's is strongly disapproved of by a majority of the Vestrymen of St. Jude's, was true as regarded themselves; I was distinctly told by Mr. Girvan that he had not disapproved of the publication of the statement of facts, touching the treatment received by St. Jude's from the Corporation of Trinity, but that he was under the impression that some of the statistics of the parish were incorrectly stated in it. And I was informed by Mr. Rogers that he had not critically examined the pamplet, and was therefore not prepared to say that he strongly disapproved of it.

Mr. F. Leland, one of the gentlemen named by Mr. Dunn as strongly disapproving of the pamphlet, is absent from the country, having sailed *prior* to the appearance of the *first article* in the Churchman on the subject.

I am, Rev. and Dear Sir,
Respectfully yours,
(Signed) C. J. FOLSOM.
Rev. Mr. Shimeall.

I have compared the foregoing with the original certificates, and find them to be correct.
March 17, 1847. B. R. WINTHROP.

For the Churchman.

Mr. Editor,—Being engaged this morning in looking over some recently received pamphlets and newspapers, my eye rested upon two passages apparently of no great importance, but which, in the present circumstances of our church generally, and especially in your diocese, gave rise to some very serious thoughts.

The first passage was in the Chicago pamphle entitled, "Presentment of the Rev. Willam F. Walker," &c., &c. It is on page 31, Mr. Walker's Bishop, Dr. Philander Chase, although sustaining towards him the judicial relation, and it would appear, assuming a plenitude of judicial authority unknown to the canons, and with a case then pending, in connection with Mr. Walker, in which he was to be under the solemn obligation to *act impartially, and judge righteous judgment,* to "be a shepherd not a wolf," to "feed, not devour," was obviously as much set upon that presbyter's ruin, as the most violent prosecutor would be. In the multitude of ways in which he endeavored to prejudice the case, and in which he clearly prejudiced it, we find him in a conversation with one of Mr. Walker's parishioners alleging, among sundry charges against him, "that he was a Benjamin T. man." Every body knows that this means that a portion of the Bishop's unkind feeling towards his presbyter, was owing to the latter being a friend of your Bishop. This reminds me of other facts which have been disclosed, relating to times and circumstances, both anterior and subsequent to Bishop Onderdonk's trial, and in connection with the trial itself, proving a rooted bias, of a very hostile nature, in the mind of the Bishop of Illinois, against his brother of New York. This again led me to think how much similar evidence, in other quarters has transpired, throwing new light on almost every step and every department of that trial. Hoping too that I am not entirely destitute of ability to take a common-sense view of the nature and quality of allegations and testimony, my mind reverted to the fact, that the charges which were endeavored to be proved on the trial were precisely of the kind which, even without dishonest intention, were most liable to subject presentment, testimony, verdict, and sentence, to the undue influence of feelings, habits of mind, prejudices, partialities, preconceptions, and perhaps latent desires. I then readily thought that there was much of sound reason, and enlightened christian feeling, in the effect which we have seen in favor of your Bishop, on just and generous minds, of the temper of his enemies towards him. It clearly indicates a want of confidence in the truth and righteousness of their cause, and a desire to sustain and push it forward, and to accomplish their ends, by the excitement around them of unchristian passions.

Nor could I help reflecting how little encouragement there is for building up Jubilee College, in the indications (and they are many and constant) of the religious and moral influences which must more or less sway that institution, and the pattern thus kept before the youths there training.

The other passage to which I refered in the beginning of this communication, is in the Protestant Churchman of January 9th, and is intimately connected with the remarks just made respecting your Bishop's enemies. In that paper, the editor professes to give certain statistics of the General Theological Seminary from its catalogue for the current year. The list of the "Faculty," as given by the editor, commences thus:—"Rt. Rev. B. T. Onderdonk, D.D., (suspended) Professor," &c., &c. Here is a virtual untruth in two respects.

1. The word "suspended" is not in the catalogue, whence the editor pretends to have drawn his list.

2. Bishop Onderdonk's suspension has no reference to his professorship: this may be held by a layman; and the trustees have twice manifested their opinions that the suspension should not interfere with the holding of the professorship. It is not true that as a professor, he is suspended; which the editor clearly intimates.

The introduction of the word "suspended," thus showing great defect in moral principle, could have none but a personal object. It gives no information. It throws not the least light on your Bishop's position in the Church. The truth in the case (very distinct from the false suggestions here made) is known to all men. Nothing would be thus contributed to the cause (now so inconsistently clamored about) of morality, justice, and the good of the Church. If there is any meaning in the honest English words *unmixed malice,* it must here apply; painful as it is to think this of a Christian man and Christian minister. There could have been no object but a mere desire to hold up the sufferings of another in order to enjoy the satisfaction of contemplating them. Christian minded men will not fail to take note of these things.

DIKAIA KRISIS.

For the Churchman.

THE MAN OF SIN.

Dear Mr. Editor,—When I commenced writing on this subject I distinctly contemplated the possibility of being drawn into a controversy. I did not expect that my views would pass without animadversion. But as I had no feelings of pride, vanity, or ambition enlisted in the case, which could make me anxious to defend the views I was about to advance, I concluded that no circumstances were likely to arise which would induce me to enter the lists as a controversalist in this matter. I am of the same opinion still.

This position, however, is not inconsistent with explaining my views when they are misunderstood, &c.

Your correspondent, J. H., seems to have fallen into this category—and lest others may have understood me as he seems to have done, I will beg to be indulged in a word of explanation.

And in the first place I must beg to have my words rightly quoted. It is not at all surprising, that one who could so mis-recollect my words should have misunderstood my meaning, when he read them.

J. H. says that I say: *St. Paul says that before anti-Christ, &c.* My words are: *It would seem from the order of the Apostles language, &c.* I give it as my inference that it is so, and not as St. Paul's assertion. The whole of J. H.'s paragraph, *purporting* to be a quotation from my articles, is entirely different from the passage to which I suppose he refers. His *professed* quotation in his next paragraph is still farther from a fair representation of my language or meaning. J. H. gives it thus:—

"St. Paul says there shall be a '*falling away*' *from* the truth. It is quite evident that the Romanists have not detracted from the truth, but rather have added to it, therefore the Romish Church is not Anti-Christ."

But this is far wide of the mark. I was not speaking of the Romish *Church* at all, but of the Pope and the Romish Court.

I did not say that the Romanists have not detracted from the truth. But I said in general terms, that "this fault is of an opposite character. They have *added to* rather than *fallen from* these essential constituents of the Christian state." I spoke in general terms of that which characterized their departure from the truth. This characteristic is, as I affirm, rather corrupt additions to the truth, than distinct, intentional, and avowed denial or rejection of it.

I must entreat your correspondent, J. H., for the sake of truth and charity, to be more cautious about mis-quoting and mis-reporting my words. By adding in the above professed quotation, the words "from the truth," [falling away from the truth,] &c., he has made the matter still worse. I did not speak in that connection of "*the truth,*" but of "the Ministry, the Sacraments and the creed." In the preceding paragraph I had said: "It is, indeed, a painful truth that they," the Papists, "have fallen from the purity and simplicity of the Apostolic age." But I contended that this is not a "*falling away*" or apostacy in the meaning of the words used by St. Paul. My reasoning on the subject, J. H. calls "metaphysical." But I am utterly unable to see why he should apply that epithet to it. What I said was in substance, that the word implied an outward visible departure from something also outward and visible, and for proof I cited the sermons of Robinson and Schleusner, and ten passages of Scripture to show the *usus loquendi* and the force of this word in its ordinary signification. I could readily have given him as many more. This I suppose to be a most legitimate mode of ascertaining the meaning of words. It is a use of terms to which I am not at all accustomed, to call it "metaphysical."

As I said in its place in my article, I do consider this a matter of great importance—the meaning of "*falling away,*" as established by Scripture usage. Metaphysics I did not resort to in the case, and shall not, except so far as a definition may be considered "*metaphysics.*"

On this too I shall say nothing more than to ask J. H., and other readers to consult the passages referred to,* and see if they do not sustain the definition I have given to the words.

Farther down towards the close of his article, J. H., quotes, as from me, these words: "*It is manifest the Romish Church has taken nothing from the truth but merely added to it.*" Nay he says, that this is my assertion and expresses his surprise by three exclamation points. But sir, I recollect no such words in my articles, I have looked them over and can find no such words—though for want of time I have been obliged to look over them in some haste, and may, therefore, *possibly* be mistaken. I am confident I never used such words or made such an assertion—it is not my way—the assertion is not true—it does not express my opinion at all—I must therefore disclaim it until it can be more specifically pointed out and then (if that is done) I must retract it and apologise for its use, as truth will best allow.

I do verily believe, that many of the Papal additions are such as to *involve* a taking from the truth—still, however, the addition was for the most part the direct object aimed at, and the detraction from the truth the implied result.

But these explanations are unnecessary. I give them merely out of regard to the apparent good intention of J. H. But I must again beg of him to be more cautious in ascribing language and sentiments to me which are not mine.

CONTRIBUTOR.

* All the passages in the New Testament where the word or any of its derivations is used are as follows: Acts, 21:21. 2 Thess., 2:3. Matt., 5:31, 19:7. Mark, 10:4. Luke, 2:37, 4:13, 8:13, 13:27. Acts, 5:37-38, 12:10, 15:38, 19:9, 22:29. 2 Cor., 12:8. 1 Tim., 4:1, 6:5. 2 Tim., 2:19. Heb., 3:12.

For the Churchman.

Mr. Editor,—The insertion of some Articles in your paper upon the subject of Mesmerism, and the bearing which the following statement has on christian principles, encourage me to hope that it also may find a place therein.

The subject of these remarks, was, at the age of fourteen years, led to obedience to the divine command, "arise and be baptized," and without stopping here, continued to call on the name of the Lord: soon evincing a growth in grace rarely met with even in more advanced years. Thus he went on for about two years, when the days of childhood were passed away, and the youth was fast developing the man. Then came the snare of the enemy upon him, the world with all its allurements was continually tempting him away from his first love, and too often he yielded.

The labors both written and verbal, of his witness in baptism, aided by pastoral council and entreaty, were in vain to turn his heart from the seductions of the world. Thus matters stood after seven years from his baptism, when signs of pulmonary disease became alarmingly apparent, every effort to arrest the complaint was in vain, and another year found him in what was supposed to be the last stage of consumption.

At this crisis, which brings us to about the 1st Feb'y, 1847, his friends were persuaded to call upon a female clairvoyant, who declared his disease to be an ulcerated stomach, and that his lungs were perfectly sound. After two or three examinations, she confidently asserted that she would cure him, and positively forbad his being approached with a sense of his danger. His faithful witness who had again renewed his entreaties for him to prepare for the worst was now silenced, and Satan was now triumphing over his prey. Her prescriptions were faithfully followed and he continued rapidly sinking, but as she had been particularly careful to foretell this, the delusion was complete, and all was quiet. But thanks be to God, who giveth the victory through Jesus Christ our Lord, on the last day of his earthly existence, he sent for his Pastor who had baptized him, and the witness who had labored with him, and in that brief space, earnestly prayed for forgiveness, and his dying words were I am going to heaven and I hope to meet you all there. True, he has left a hope that the blood of his Redeemer was not shed in vain for him, yet it is not that assurance that the Christian leaves, whose faith and love are daily increased, as he feels the insidious approach of that foe, against whose darts he well knows nothing but the shield of faith can avail.

A post-mortem examination, by one of the most distinguished pathologists in this country, demonstrated, conclusively, that the stomach was perfectly healthy, but the lungs were diseased to an astonishing degree. We have in this case abundant testimony of the mischief of clairvoyance, and of the fallacy of its pretensions, at least in this instance. Had his case been in the hands of a scientific physician, he would undoubtedly have been informed long before, that there was no earthly power that could relieve him, and I cannot think it an unfair assumption, that a much stronger testimony would have been borne to the mercy of God, and a more glorious triumph been achieved over the foe of our race.

At a subsequent mesmeric sleep, for the purpose of reviewing this case, the clairvoyant declared that she never said his lungs were sound but had always affirmed them to be diseased, and in several other assertions she manifested an ability at falsehood, which could only be excelled by the father of lies, for quadruple testimony can be produced against her. O. P.

Mr. Editor,—I would take the liberty to enquire, after the numerous articles that have appeared in the Churchman, relative to the support of the new Free Episcopal Churches, whether any measures have been taken to promote the noble object proposed by the Rev. Mr. Grigg in yours of December last, relative to establishing Free Episcopal Churches in rooms, wherever, and as fast as they were needed. It appears that this self-denying herald of the Church, has thus far gone forth with the shield of Faith, and with no other dependence than a few subscriptions, mostly raised by himself, and a small pittance from Trinity Church last year, commenced a thorough course of Visitation, mostly throughout the 14th Ward, and beyond it, and with what unlocated families he could find, has actually established two flourishing congregations; the former, especially now under the Rev. Dr. Schroeder, and the latter, in the Military Hall, Bowery. While so much is being done for suffering Ireland, and for destitute places beyond the bounds of our City, is it not important to do something for the suffering families among us, without the gospel means of grace, and what could be a greater charity than to make some provision for a clergyman, who is doing so much good, and is so well qualified for the work in which he is engaged? Why does not Trinity Church elect him as her own City missionary, in aiding the cause which she professes to have at heart, or why does not the Standing Committee appoint this gentleman to the task, and give him a salary? for I am one of those to whom he has applied for help, and I have suggested to him to make the application which I here suggest.

Indeed Sir, I consider it reproachful to our Church, that a gentleman of the talents and devotion of Mr. Grigg, should be left alone by the Church to work out his own way, as though our own Church had no sympathy in his great and important work. A Presbyterian said to me the other day, that he was astonished that the Episcopal Church was so luke-warm in such a cause, for, if his denomination could have such a volunteer as Mr. G. professes to be, in his address to the Church at large, they would long ago have responded a hearty Amen to his call. I say then again—Let Mr. Grigg be appointed a Missionary at large, with a reasonable salary, and let him go ahead and establish as many churches as possible, which, judging from what he states, can be nearly, if not quite, supported by the subscriptions and collections in the rooms.

AN OLD EPISCOPALIAN.

For the Churchman.

Mr. Editor,—In looking over the pamphlet respecting the Rev. Mr. Walker's case, I find a reference in it to his having repelled a person from the communion, who, according to canon, appealed to the Ordinary. It had been stated by Mr. Walker to his Bishop that the person repelled had come from the *Lutheran* communion. In an instrument connected with the case, drawn up by the Bishop, he alters the description of it in this particular, by calling him "a confirmed member of the [Danish] Protestant Episcopal Church." This Right Reverend gentleman is our Senior Bishop, and according to the present rules of the House of Bishops, the Presiding Bishop thereof. As the true position, character, and prerogatives, of the Senior or Presiding Bishop, are very likely, for obvious reasons, to be misunderstood, the above description of the Danish Church, in the sense in which readers will generally take it, may have a fictitious weight and authority attached to it: it may be thought to proceed from one who is, in some sense, the head and representative of the American Church. The subject is not unimportant. That the Danish is a branch of the Lutheran Church is, of course, generally known. Does Bishop Chase mean to say that it is "Protestant Episcopal" in the sense in which ninety-nine persons out of a hundred will understand these words; and in such a sense that a communicant coming thence to us must be regarded in a different light from one coming from the Lutheran Church usually so called? If so, will he favor the Church with his authority? I believe the idea is very prevalent among many who think they have some knowledge on the subject, that the Church of Denmark is Episcopal only in form, as is the case with the so-called Methodist Episcopal Church in this country; having *Episcopal government* without the divinely established *Episcopacy.* It is understood that the Danish Bishops are appointed by the Crown, and that, the apostolic succession not having been retained, all their Episcopal authority is given by this appointment: in short, that in spiritual character and function they do not differ from the superintendents of the Lutheran Church. If this view is wrong, the Bishop of Illinois will be doing good service to show that it is so.

PRIMITIVE EPISCOPACY.

Perhaps we have too much business upon our hands to spare time for our devotions. Time is very precious with most people, when they are to perform their devotions; and if they have not enough for every body, they generally make free, in the first place, with their Creator.—*Bishop Horne.*

For the Churchman.

TWO MODERN HERESIES.

Mr. Editor,—The communication which was sent to you, the other day, on *the Modern Pharisees,* has had a very good effect upon our neighborhood, and has given the Churchman quite a nice little circulation among the members of the holy sect, whose sanctity, like that of their prototypes, consists very much in pious lamentations over the wickedness of others; and especially eloquent and mournful are they, upon the absence of religion in the Church. These people from whose "churches," according to the stereotyped declarations of their so-called "religious" newspapers, "the spirit of the Lord has for several years departed," have come to a tacit or open simultaneous agreement that "the spirit" shall come back again this year at any rate, and therefore since the first day of 1847 they have set all their machinery a going, for the purpose of accomplishing this result. And it must be allowed that there is more powder left in their magazines than any of us imagined. They have confessed that they are not the Church of Christ, by telling us so often that "the Spirit of Truth" which shall "abide with you for ever," had left them; and they are so *practical* in this that our preacher who was described in the "Modern Pharisees" as refusing to retract the two falsehoods about the writer and Bishop Southgate, has since given us a living proof of the "departure of the Spirit" of Truth from himself, by repeating the story, to a respectable preacher of another sect, who quite innocently and unconsciously mentioned it to me. This repetition was made in a whisper in his own pulpit, one Sunday afternoon, at a funeral. When surprise was expressed, and the last named preacher discovered into what a pit which was prepared for another, this hitherto respectable man had fallen, he seemed anxious but found himself unable to devise a more palliating remark than this: "if he had had time," perhaps he would have told me that the inventor of the falsehood had been to him and retracted it. Now, Mr. Editor, this is not a mere isolated case, but it presents broadly the true character of a very large class of Jesuits of all sects in this land. The Church must be opposed at all hazards, and the end sanctifies the means. For that reason only, it is sent to you by way of illustration of some of the Modern Heresies.

One of these, and a most pernicious and widely prevalent one is this: that at a certain moment of time, say five, ten, or forty years ago, a man "experienced religion," and has been a Christian on that account, and because of that experience ever since. This holiness of the converted, is what Hudibras means, when he tells us of their progenitors, some two hundred years ago,

"For *saints* may do the same things by
The Spirit in sincerity,
Which evil men incline to do,
And at the devil's instance too,
And yet the *actions* be contrary
Just as the *saints and sinners* vary."

Hence one of them, Richard Hill, as we are told by Fletcher, (Vol iv p. 97) says "God sees no sin in believers, whatever sin they commit.—My sins might displease God; my person is always acceptable to him. Though I should outsin Manasses, I should not be less a pleasant child, because God always views me in Christ. Hence in the midst, of adulteries, murders, and incests, he can address me with "Thou art all fair my love, my undefiled, there is no spot in thee."—

And again, Though I blame those who say, let us sin that grace may abound, yet adultery, incest, and murder, shall upon the whole, make me holier on earth, and merrier in heaven."

One of these "persevering saints" was the other day berating a woman, who had left his sect to become a communicant in the Church and he lifted up his hands in holy astonishment, because she still confessed herself but a "miserable sinner." One cannot but remember the days when it was common to make war, in order that they i. e. the saints might possess the kingdom" and "the meek might inherit the earth." The writer knows three contiguous villages, in one of which he attempted to establish a church and was accused of "*impudence*" because one of these sects had a meeting-house already there, and so preached by *prior right;* and yet the same sect had just erected a "steeple-house" in each of the other villages where the Church had been many years established.

This heresy substitutes for repentance, a *profession* of repentance, and accepts a flowing and copious supply of *good words,* instead of the scriptural and somewhat more difficult offering of *amendment of life.* This leads us directly to the second heresy, which professes to retain, but really abandons the scriptural doctrine contained in those words of the Psalmist, "Create in me a clean heart, O God and renew a right spirit within me," or as the Prayer Book expresses it, in the Collect for Ash Wednesday, "Create and make in us new and contrite hearts."

I say they profess to believe this doctrine which they call by a term of their own invention, "change of heart," and forthwith deny that the Church teaches this doctrine. To a careless observer it might seem singular that they would unite in such a hue and cry against the Church, on this point, when it is quite plain that the Church and the Scripture both demand the washing of regeneration and renewing of the Holy Ghost in all their integrity. Indeed we must be permitted to say, that if the faith of the Church, on this point, could be divided into small parts, and distributed among the sects, it would not only enrich their forlorn poverty but leave a large surplus. For, while their talk runs upon what they call "a change of heart," I shall take the liberty to name the reality by its true name, a *change of tongue.* For example, a man known as a notorious sinner, will suddenly rise in some "conference meeting" and give notice that he is now a good man; and he is forthwith declared to have been "converted" and to have 'experienced religion' with no other evidence than this *change of tongue.* Thus a good "deacon" in a certain town of the interior, can piously exhort on Sunday evenings, and on Monday mornings enter his shoe-shops and oversee the arrangements by which paper supplies the place of leather in the backs and soles, and being not only a "deacon" but a strong 'Abolitionist' too, these transitory shoes answer an excellent purpose, for a day or two, to the poor Slaves in the South. Yet nobody doubts the holiness and piety of the deacon; for he has a great gift in prayer, and he speaks with so much loudness, especially during the times of those religious spasms called "revivals, that it is evident to all that *his tongue is changed.* But perhaps this is too much

PLAIN TRUTH.

For the Churchman.

EPISCOPAL PREROGATIVE.

Mr. Editor,—The "Maryland Trial" has presented the above subject very distinctly before the Church. Authorities have been cited, and stress laid upon them. Allow me to cite one, which may perhaps be said to be from a high quarter. It is that of our oldest Bishop, the Prelate of Illinois. The following is related of him in Walker's Trial, page 31, note: "He sent to the respondent's" (Mr. Walker's) "vestry that he should officiate for Trinity congregation on the Sunday then following, and bring with him a presbyter to read the services, and that Mr. Walker" (the Rector) "should be told *to take his seat among the congregation!!!*"

PHILOPHRON.

Meditation, which is the mother of devotion, is the daughter of retirement. They who do not meditate, cannot pray; and they who do not retire, can do neither.—*Bp. Horne.*

THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 27, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

Our correspondent "J." has anticipated us in calling attention particularly to the "true issue," as brought out in Mr. Cooke's pamphlet.

The offices of the Church are framed on the theory of Universal Redemption, and hence all infants, being baptized, are consistently said to be justified, and to be made the children of God. To deny that *all* infants receive this grace, and are invested with these relations in Baptism, is a plain consequence of the Calvinistic system.

We have no belief that these systems can be reconciled, or that the Church sanctions both of them: though we readily admit that the Church, with a wise allowance for human infirmities, patiently suffers the prevalence of many errors for the sake of the truth with which they are mixed; letting the tares grow, lest by plucking them up she may endanger the wheat.

On the main points, however, now at issue in various sections of the Church, the language of the Prayer Book is so explicit that it is hardly possible for an intelligent and ingenuous mind to mistake the sense of the Church. Wherever differences prevail, let the right be ascertained and pursued by an appeal to the Prayer Book, and by a firm adherence to its requirements; and of these the laity are competent judges as well as the clergy. The peace thus gained will be solid and lasting, whereas that which is obtained by a conformity to the rule of private fancy, or what is sometimes called "congeniality of sentiment," and by favoring what are termed "moderate principles," which are really no principles, can be at best but hollow and temporary. "The state of Christianity is a state of war in order to obtain everlasting peace; and a soldier of JESUS CHRIST must sleep under arms, that he may not be surprised in a defenceless condition."

In our paper of Jan. 30th we took notice of a pamphlet relating to the affairs of Trinity Church, Boston, and gave a summary of its contents. We find on our table a second, entitled, "Report of a Committee of the Proprietors of Trinity Church, appointed Dec. 30, 1846, with accompanying documents."

The Committee was appointed at the instance of Richard G. Parker, Esq.; it consisted of six persons, Messrs. Barry, Brimmer, Fay, Lyman, Otis, and Parker, and its duty was made to be "to confer with the Right Reverend the Rector, the Wardens and Vestry, and the Trustees of the Greene Foundation, and also with individual Proprietors who feel particularly interested; and to suggest such measures as, in their opinion, will heal the unhappy differences, and restore that peace and harmony which once prevailed, and which never ought to have been estranged from the Church."

On the 10th of February the Committee reported that they were divided in opinion, and likely to remain so, and that it was deemed advisable for individual members, as such, to express their opinions to the Proprietors. Document B, appended to this Report, contains certain questions submitted by Mr. Lyman to the Rt. Rev. Rector, mainly intended to discover what are his views as to the manner and propriety of filling the vacancy left by the resignation of Mr. Watson, whether he will be satisfied with an Assistant of the same disposition to conform to the usages of the Church with former Rectors, whether he means to exclude any others than "Puseyites," whether he considers all High Churchmen to be such, and "whether, under the circumstances existing in Trinity Church,—that is, dissatisfaction with the conduct of the Right Reverend Rector, and parties formed among the Proprietors in direct reference to such dissatisfaction, there is reasonable ground to expect that harmony among the dissentient parties, and the usefulness of the Rector among them, can be perfectly restored."

Document D is the Rt. Rev. Rector's reply, addressed to the Chairman of the Committee. He considers the interrogatories of Mr. Lyman to be of such a character, that "although capable of an easy and satisfactory answer," "a sense of self-respect would forbid my replying to them under any circumstances," and as "no good result is likely to ensue from entering into the details involved" in them he begs "respectfully to decline returning to them any reply." In regard to the Assistant, all that he wishes is a person acceptable to the congregation, and at the same time one "who will not by his opposition to me in sentiment, and by his partisanship, be a source of discomfort to myself."

Document E contains certain questions, addressed by Messrs. Brimmer, Fay, and Lyman, to the Trustees of the Greene Foundation, in their answers to which the Trustees say, that any Episcopal clergyman possessing the qualifications they have before mentioned, would be elected, upon motion, from whatever quarter the proposal might originate, that they will not countenance any alteration of established usages or doctrines, and that considering the delay caused by their attempt to have the Rt. Rev. Rector designate some person, they have used due diligence to fill the office vacant by Mr. Watson's resignation.

Document F comprises Mr. Lyman's question, addressed to the Wardens and Vestry, and their answer. Mr. Lyman inquires, "What, in the judgment of the Wardens and Vestry, has occasioned the present unhappy dissensions in Trinity Church, and what effectual means do they perceive can be employed to restore the harmony and unanimity that have been lost?" The answer to this question occupies ten pages of the pamphlet narrating the history of the parish since the present Rector's connection with it, so far as it is taken up with the various movements which ended in the late resignation of Mr. Watson. The sum of the answer may be stated in these words of the Vestry, who say—

That some of the principal causes of the present unhappy dissensions are, in the opinion of the Vestry, to be found in the desire entertained by a minority of the Proprietors to effect the removal of the former Assistant Minister; in the fact of the Rector's causing or allowing it to be believed that he had no wish to remove this minister, in the first year of his residence here, until he found his wishes could not be accomplished by the instrumentality of this minority; in the dissatisfaction produced by the omission to re-elect those Vestryman of 1843 who had determined to exclude the Assistant Minister from the office in 1844; in the frustrated attempt to obtain power by a purchase of pews, and the compelled communication of all the circumstances, attending the origin and prosecution of this attempt, to the Proprietors; in the determination of the Rector, that the Assistant Minister should be removed, against the wish of numerous friends; and in the desire of the Rector to effect a great change in the former established character of this church, which alone is believed to have caused his wish for the removal of the former Assistant Minister, and the substitution of some one who would more entirely co-operate with him, for that end, and in the desire of some Proprietors to sustain him in these views, and of others to assist in annulling the wish of the majority.

And the effect of these dissensions is shown in all matters of importance to the well-being and prosperity of the church, and, in particular, in all differences of opinion between the Rector and the Vestry, the Trustees of the Greene Foundation, and a majority of the Proprietors. And, among these differences, the Vestry take this occasion to say, is *not* to be found, so far as they know or believe, opposite opinions as to the right of the Rector "to preach and teach what he conscientiously believes," it being conceded by all the Proprietors, as far as the Vestry have any knowledge upon this subject, that, whether his preaching or teaching is approved, or effectual, or not, *no complaint upon this point should be uttered*; but when he, in effect, if not in terms, denies the right of the Proprietors to hear any other preaching or teaching from clergymen of the Episcopal Church, and chooses to pass sentence upon his peers, as to their doctrines, predisposition to controversy, &c., and thus exclude them from Trinity Church, debarring the Proprietors from forming an opinion for themselves, as if they had surrendered or lost all judgment and discernment; after placing him in the office of the Rector, there arises a serious cause of difference, which continues, in unabated force, the animosity engendered by the circumstances above stated. Probably, many other circumstances might be referred to, as having had more or less influence in producing the present unhappy state of feeling. But it would require more time and care to state them with precision and propriety, than the present occasion of the Committee, who ask the information, can allow to those who are called upon to give it. The most important circumstances, it is believed, have been stated.

Following this, comes the "Report of Messrs. Brimmer, Fay, and Parker," a series of strictures on the conduct and movements of the Wardens, Vestry, and Trustees for two or three years back, containing also a statement that "the Rector communicated to them the interrogatories, which had been presented to him by Mr. Lyman, that he might be advised, if they thought proper, as to the course he should take respecting them," that "they advised him to take into mature consideration the course that he himself should pursue," and further, that they (the interrogatories) "were also by them submitted to gentlemen of known discretion and judgment, in no wise connected with Trinity Church." The opinion of these gentlemen and their own was in favor of the course which the Rector followed. As to an Assistant, "they would prefer some one who should be so conservative on either hand as to stand on the very middle plank of the old church platform," and "this, they feel well assured, is the Rector's wish also."

A brief "report," by Mr. Otis, "one of the committee," concludes the pamphlet. The closing paragraph is as follows:—

The subscriber, in the course of his investigations, pursuant to the resolutions, has ascertained that a large and influential number of some of the oldest and most estimable members of the church, are seriously aggrieved at the course of conduct pursued by the Right Reverend Rector, and the complaints and causes of dissatisfaction are more numerous than he was aware of, until he became a member of this Committee. And, without *at this time* proceeding to review or enumerate the various incidents of this unhappy controversy, he would humbly suggest, that our respected Diocesan should be solemnly reminded by Trinity Church of that part of his ordination vow, in which we have reposed the fullest confidence, and which enjoins upon him to "Maintain and set forward, as much as shall lie in him, quietness, love and peace among all men."

We have received the following publications, of which we can do no more this week than announce the titles:—

From the Messrs. Harper—

History of the Discovery and Settlement of the Valley of the Mississippi, by John W. Monette, M. D., 2 vols. 8vo.

Zumpt's School Grammar, corrected and enlarged by C. Anthon, LL. D., 12mo.

The Juvenile Speaker, by Francis T. Russel, 12mo.

The Juvenile Budget Opened, selected by Mrs. Hale; 18mo.

The Invalid's Oracle, by Dr. Kitchener; 18mo.

The Life and Voyages of Columbus, abridged by Washington Irving, 12mo.

The Pictorial History of England, No. 19.

From the Messrs. Appleton—

A New French Reader, by A. G. Collot, 12mo.

From Stanford & Swords—

Memoirs of Mrs. Fry, by the Rev. T. Timpson, 12mo.

Scriptural Illustrations of the Daily Service and Litany, by Dr. Hale, 18mo.

A very beautiful miniature edition of the Prayer Book has been lately issued by the Messrs. Harper. It is printed in conformity with the *standard edition*, a circumstance which purchasers should bear in mind.

We have received late English papers by the Hibernia.

The proposed augmentation of the number of Bishops in England is one of the most important and the most gratifying pieces of news which this arrival brings us. Four new Bishops are to be appointed; their sees will be, 1, from the Diocese of London; 2, Nottinghamshire and part of Yorkshire; 3, Cornwall; 4, part of Lancashire. Of these, Manchester is to be one. St. Asaph and Bangor are to be continued as separate sees. The number of seats in the House of Lords is not to be increased, as the new Bishops will only have seats according as vacancies occur in the present Bench. Manchester is to be established forthwith, and the others as soon as may be conveniently. The names of Archdeacon Manning, Dr. Hook, J. Slade, Canon of Chester, and W. J. E. Bennet, Incumbent of St. Paul's, Knightsbridge, are mentioned as likely to fill the new appointments. A commission has been appointed to consider the state of the several bishoprics in England and Wales. It consists of the two Archbishops, the Bishops of London, Durham, Winchester, Lincoln, and Chester, the Lord Chancellor, the Marquis of Lansdowne, the Earls of Chichester and Powis, Lord John Russell, Sir George Grey, and Sir Charles Wood. An Act of Parliament will be necessary to carry out the proposed arrangement, and Lord John Russell has given notice of his intention to introduce a bill as soon as the Commissioners have come to a decision. The new sees, it is further stated, are to be supported from episcopal funds.

February 23d, in the House of Commons, Lord John Manners asked and obtained leave to bring in a bill for altering the laws relating to the disposition of property for pious and charitable uses. On the 25th, Mr. Watson's Roman Catholic Relief Bill was read a second time by a majority of 102 to 99.

The difficulties in the matter of St. Saviour's Church, Leeds, have for a time at least found their terminus in the resignation of the Rev. R. Ward, and the Rev. Mr. Case, his Curate. An address was presented to the Bishop of Ripon by the parishioners of St. Saviour's, in Mr. Ward's favor. The Bishop, in his reply, assures them that they are as yet hardly conscious of the dangers that they have escaped, and that Mr. Ward's resignation was essential to the welfare of the diocese.

Feb. 16th, Dr. Hawkins, the Provost of Oriel, was elected to the Professorship of Exegesis at Oxford, founded by the late Dean Ireland. Mr. Garbett has been re-elected Professor of Poetry, which office he will hold for five years longer, when a new Professor must be chosen.

The election for a Chancellor of the University of Cambridge terminated in the choice of the Prince Consort over Earl Powis by a small majority.

A bequest of 1,500 volumes, forming part of the library of Bishop Horne, has been made to the new Missionary College of St. Augustine at Canterbury, by the late Mrs. Horne, relict of the son of the Bishop, and sister to the present Lady Waldegrave.

The Bishop of Calcutta had arrived in safety at Calcutta, and the Bishop of Madras had left it.

Dr. Wolff has announced that he has become a Freemason, "in order to increase his usefulness, and to enter more fully into the depths of sacred antiquity."

The abolition of the triennial festival of "Montem," coeval it is supposed with Eton College itself, has been officially announced.

The Government scheme of Education is thought by the English Churchman to be a step in advance towards a sound system. It distinctly announces the abandonment of the Continental scheme, from which many were fearing great evil.

The Bishop of Oxford, at a Confirmation held not long since, confirmed 200 of the boys of Eton College.

To Correspondents.

"A Catholic Churchman," with some just strictures on the poetry of last week, is in hand, though not sufficiently forward for our present number.

"Non-juror" in reply to "L." of week before last, is received.

SOLDIER'S MISSION CHURCH.

Mr. Editor,—The inquiry having been made and answered elsewhere, as to the tenure of the Soldier's Mission Church on Governor's Island, it is due to your columns that the substance of that answer should appear in them likewise. The material part of that answer is as follows—The building is erected under contract with the Government on the following conditions, which stand on record both at Washington and on the permanent Order Book of the Post, viz:

1. The building to be the property of those who erect it—(the applicants describing themselves as members of the Protestant Episcopal Church.)

2. The plot of ground on which it stands, not exceeding one hundred feet square, to be held under a Revocable Lease.

3. In case of difficulty, those who erect the Church to have the right to remove it.—In order to meet the possibility of this last contingency, it may be well to add that it has been constructed altogether of wood, so as to admit of removal without serious loss or injury.

And lastly, with a view to its permanent devotion to the services of the Church, the title in it is vested in Trustees, in a form satisfactory to the consecrating Bishop.

The consecration (as arranged) will take place on 19th April, provided the balance still needed—being a sum rising $500—($2000 having been already raised and expended,) shall be secured before that time. With these explanations, its claim to aid is left to the zeal and judgment of Churchmen.

JOHN McVICKAR, Chaplain, &c.

From the Gospel Messenger.

GENERAL THEOLOGICAL SEMINARY.

MR. EDITOR,—In my former communications, I gave an outline of the history of the present General Theological Seminary, and also an account of the origin of the Constitution of the General Convention by which it was established. The present seminary was the result of a compromise about a disputed legacy in 1821.

The General Convention, which constituted it, derives all its powers from the Dioceses who formed it in 1789, under a specific constitution.

1st. My first proposition was, "That the General Convention is itself the creature of the Dioceses, and has, and can have no powers but what they have given it with a view to a union, and not a consolidation of the Dioceses."

2d. My second proposition is, "That in the legislation of the General Convention, thus constituted, the interests of all the Dioceses are to be consulted."

This is so plain and evident a proposition, that it is hardly necessary to discuss it. The possibility of Canons being so framed as to bear injuriously on the best interests of a Diocese, is not to be overlooked. Such cases are easily conceivable in connection with the General Theological Seminary. The General Convention, to meet its expenses, imposes on each Diocese a tax of one dollar for each clergyman within it. Suppose by the same authority it should pass a Canon requiring a collection to be made in each parish of *each* Diocese for the General Theological Seminary. We must admit either that it has power to do so, or that it has not. If we admit its authority to pass such a Canon, then Virginia, Illinois, Ohio, Kentucky, and Massachusetts, all of which Dioceses have actual or incipient Diocesan Seminaries, are to be constrained to be taxed to support the General Theological Seminary, besides their own institutions. If we deny to the General Convention the authority to pass such a Canon, then the General Convention has established a seminary which it has not the power to support. It is a mere voluntary institution, and when voluntary support is withdrawn, it must die of course; and all that is left to the Diocese of New York is, to support the pauper seminary of the General Convention, over which it has and can have no control. That the General Convention could not pass a Canon enforcing its support by tax or assessment, I quote from the report of a joint committee of the General Convention of 1826, of which Horace Binney, Esq., was the author, in which it is *recommended* to raise $20,000 for the General Theological Seminary. "They (the General Convention) cannot *demand* any part of it. They have *no authority* to assess or apportion it among or upon the different Dioceses in the Union according to any ratio, either of extent, numbers or affluence." Would the interests of all the Dioceses be consulted by such legislation, if attempted? And yet, some such legislation, if not held to be practicable, is yet by the necessities of the General Theological Seminary, in some degree called for at the present moment. The dissolution of the General Theological Seminary as a General Institution, is surely much to be preferred to such an issue.

3d. My third proposition is, "That the General Convention can never, in its legislation, go beyond the limits which the fundamental law on which it is vested fixes, without an inroad on Diocesan Independence, which will endanger, not the unity of the Church, but the union of the Dioceses."

This also is so plain a proposition as scarcely to need an argument. The Dioceses which formed the General Convention were primarily independent. As independent Dioceses they formed the constitution of the General Convention. By it they relinquish certain rights, and retain others. The Church in the United States is not a consolidation, but a union of independent Dioceses, which retain in many particulars their independent condition. They are in contract with each other under the fundamental law of the General Convention for certain purposos. Any invasion of the fundamental law is a violation of the contract, and also an infringement on Diocesan independence. That such an invasion of Diocesan independence will endanger the union of the Dioceses, none can question. Well is it remarked by one of the able periodicals of the Church,* that "the General Convention is a government of specially delegated powers, and of course without any powers not delegated. *We read in the Constitution no general grant of power.* If it be there, we should be glad that it were pointed out, or if the Convention have any powers not derived from that instrument, which we do not believe, we should be glad to know from whence they are derived."

But the seminary needs at this moment efficient legislation to promote its interests. It wants *money*, it wants a *head*, it wants *professors*, it wants *students*, it wants extended *patronage* of the Church, it wants the full *confidence* of the Church. No legislation of the General Convention to meet these wants can be made, without a direct inroad upon the Dioceses, in forms that would startle opposition into immediate action. It cannot raise money for it. It cannot enforce the attendance of students. It cannot found professorships. It cannot even disperse unfounded prejudices against it. Its laws for it would be unheeded—even its recommendations are not listened to with effect. Surely its dissolution as a general institution of the Church, is demanded by these circumstances. The Diocese of Virginia supports its Seminary. The Diocese of New York is equally capable to sustain this Seminary as its own.

4th. My fourth proposition is, "That the General Convention is so peculiarly constituted, that the Clergy and Laity not being fully represented in it, its voice is not the voice of the Clergy and Laity of the Protestans Episcopal Church in the United States; and that any action to enforce the support of the General Theological Seminary would provoke resistance, and might endanger our ecclesiastical union; and therefore that the Seminary had better be dissolved."

To see this more clearly, let it be remembered that we have 27 organized Dioceses, *each* entitled to four clerical and four lay delegates in the General Convention, in the House of Clerical and Lay Deputies, without respect to the number of its clergy or of its congregations. Thus Virginia, with 115 clergymen and 102 congregations has eight delegates—precisely the same number as Delaware with 12 clergymen and 17 congregations; and Connecticut with 105 clergymen and 101 congregations, has the same representation as Maine with 6 clergymen and 5 congregations. Each Diocese has but one vote. There are in the United States about 1350 clergy and about 1270 congregations.

The six Dioceses of Virginia, Maryland, New York, Western New York, Pennsylvania and Connecticut contain about 760 clergymen and about 770 congregations—while all the other 21 Dioceses, together with Wisconsin, Iowa, Arkansas and Texas contain about 590 clergy and about 500 congregations.

In the General Convention they would stand thus:

Six Dioceses containing about 760 clergy and 770 congregations, represented by 48 delegates.

Twenty-one Dioceses containing (with 4 Missions,) 590 clergy and 500 congregations, represented by 168 delegates.

Look at it also thus; In a contested question and a close vote, *fourteen* Dioceses, containing 225 clergy and 226 congregation, might vote down *thirteen* Dioceses containing 1119 clergy and 1050 congregations.

Now, if it be claimed in behalf of the General Theological Seminary, that, being established by the Ceneral Convention,—the Supreme Legislature of the Church,—it has a right to send its agents throughout the several Dioceses, to appeal to the Parishes without the consent of the Diocese, and if the six Dioceses above named, [and much more the thirteen referred to,] should unitedly resist the attempt as inexpedient, you see that a majority of the clergy and laity would be arrayed against a minority, and yet, that the minority, through the General Convention, could control them by a vote of 21 Dioceses to 6; and that, in a close vote on the subject, 14 Dioceses with 225 clergy, and 226 congregations, might vote down 13 Dioceses with 1119 clergy, and 1050 congregations.

The dissolution of the General Theological Seminary, as a general institution of the Church, shuts out that source of danger. It removes from the General Convention one ample cause of difficulty and disunion.—Greatly does the General Theological Seminary, at the present moment, need pecuniary aid. It is living, as I understand, on its capital.—To the General Convention—its parent—must it appeal for aid; and the very settlement of the measures to be adopted for its relief, might involve a painful explosion of our union. Better to let the Seminary drop into other relations where no such danger could arise.

At the present time there is, before a committee of the General Convention, a proposition to enquire into alterations of the Constitution of the General Theological Seminary, with the view, as I understand, to effect some fundamental changes in that instrument.

The following extracts from the Journal of the General Convention of 1844 relates to the subject to which I refer:*

On motion, *Resolved*, the House of Bishops concurring, That a Joint Committee be appointed, whose duty it shall be to report to the next General Convention, whether any, and if any, what changes may be required, in the organization of the Board of Trustees of the General Theological Seminary, or in any other part of the Constitution of said Seminary.

Ordered, That a copy of this Resolution be sent to the House of Bishops.

The following resolution was thereupon offered by Mr. Newton, of Massachusetts:

Resolved, That the said Joint Committee be instructed to inquire into the expediency of adopting the following amendments to the Constitution of the General Theological Seminary:

1. That the payment of money into the Treasury of the Seminary shall not entitle any Diocese to a representation in the Board of Trustees thereupon.

2. That the number of the Clergy in any Diocese shall not be the basis on which Trustees to the Seminary shall be appointed.

3. That the principle of representation on which the General Convention is established, (or some independent one, subject to the control of the General Convention exclusively,) shall be the basis for constituting the Board of Trustees.

4. That the Bishop in whose Diocese the Seminary may be located shall never be a Professor in the same.

5. That the Professors shall never be Members of the Board of Trustees.

6. That there shall always be a meeting of the Board of Trustees at the time and place of the meeting of any General Convention.

7. That the power to make alterations and additions to the Constitution of the Seminary shall vest, exclusively, in the General Convention.

On motion, *Ordered*, That the said resolution be referred to the Joint Committee, and that the name of Mr. Newton be entered in the Journal as the mover of said Resolution.

The following Resolution was offered by Mr. Verplanck, of New York:

Resolved, That the said Joint Committee be instructed to inquire and report, whether any alteration *can* be made in the constitution of the General Theological Seminary, changing the made of the election of Trustees, or the basis of representation, without violating the intention of the original compact, under which it was founded, and the design of the Founders and Donors.

On motion, *Ordered*, That the said Resolution be referred to the Joint Committee, and that the name of Mr. Verplanck be entered in the Journal, as the mover of said Resolution.

In this proposition the House of Bishops concurred, and the following committee was appointed, viz: from the House of Bishops, Bishops Polk, Gadsden and Elliott. From the House of Delegates, Drs. Wyatt, Haskall, Upfold, Mead, and Messrs. Smith, Collins, Verplank and Conyngham.

The great point of the compromise was, that the Trustees from the Diocese should be proportioned—

1. To the amount which each Diocese contributed* and

2. To the number of the clergy in each Diocese.

This happens to give the Diocese of New York, which has contributed two thirds of the whole sum raised, and has the largest number of clergy within her limits, a large proportion of the Trustees, i. e. 47 out of 202; about one fourth of the whole number. The result would be to weaken her influence in the government of the Seminary.

It is obvious that, if the Trustees do their duty and attend the stated meetings, the Diocese of New York is in a very small minority, and that sufficient power is retained by the General Convention to control the Seminary by other than New York Trustees.

If, however, because all the Trustees do not, or will not attend the meetings of the Board, the terms of the compromise must be assailed and broken down, what is likely to be the consequence to the Church?

Suppose the Trustees crowd together from the Dioceses which have hitherto stood aloof, in hostility, or in neglect of the Seminary, and sanction such a change in the fundamental Law, and suppose the General Convention ratify it against the wishes of the Diocese of New York by a vote of 14 Dioceses representing 225 clergy and 226 Congregations, against 13 Dioceses representing 1119 clergy, and 1050 Congregations, does it require a prophet's voice to proclaim the perils to which such a step would expose our ecclesiastical union? Far better before such a contingency approaches, to place the General Seminary on ground which will preclude such an issue. Is it not better before such discord commences to remove a cause which may produce it? As we value the existing ecclesiastical union of the Dioceses let us seek to remove the agents of disjunction. It is not to destroy, but to *preserve*, not for disunion, but for *union*—not for contention, but for *peace*, that I have made the movement. To such ends may our Divine Master guide the decision of the Church!

I remain sincerely your friend and brother,

W. H. DE LANCEY.

Geneva, W. N. Y., March 1st, 1847.

* "True Catholic." Vol. IV. No. 40, page 188.

* General Convention Journal, 1844.

DOMESTIC INTELLIGENCE.

NEW YORK.—*Confirmation.*—In St. George's Church, Schenectady, on Sunday, March 14th, by Bishop De Lancey, 27 persons.

WESTERN NEW YORK.—*Confirmation.*—Bishop De Lancey visited Trinity Church, Seneca Falls, on Sunday, February 28th. In the morning the Rev. Mr. Wheeler, of Waterloo, read prayers, assisted by the Rev. Mr. Phelps, of Moravia, who read the lessons. In the afternoon the Rev. Mr. Phelps read prayers, and the Rev. Mr. Wheeler read the lessons. The Bishop preached both morning and afternoon. The Rev. Mr. Murray, the Rector, read the confirmation preface, and the Bishop confirmed four persons, one of whom was from St. Mathew's Church, Moravia.—*Gospel Messenger.*

MASSACHUSETTS.—*Ordination.*—At an ordination in Trinity Church, on Wednesday morning last, the Rt. Rev. Bishop Eastburn admitted the Rev. N. G. Allen, of Hopkinton, to the holy order of priests. Morning prayer was read by the Rev. Mr. Hoppin, of Cambridge; the sermon was preached by the Rev. Mr. Woart; the candidate was presented by the Rev. Dr Eaton. The Rev. Dr. Eaton, and the Rev. Messrs. Woart, Hoppin, Withington, and Randall, united with the Bishop in the imposition of hands. The holy communion was administered by the Bishop.—*Christian Witness, March 20th.*

Displacement from the Ministry.—The Rev. Reuben E. Taylor, of the Diocese of Massachusetts, has been displaced from the ministry of the Church, by the Rt. Rev. Bishop Eastburn, in conformity with the requisitions of Canon XXXII., of 1838.—*Ib.*

State Fast.—His Excellency, Gov. Briggs, has issued a proclamation appointing Thursday, the 8th of April next, to be observed throughout the State as a day of Humiliation, Fasting, and Prayer.

CONNECTICUT.—*Trinity Church, New Haven.*—The Rev. Thomas L. Pitkin, Rector of St. Luke's, Rochester, W. N. Y., has been elected associate rector of this church.

State Fast.—Gov. Toucey has appointed Friday, the 2d of April next, (Good Friday,) for this purpose.

NEW JERSEY.—*St. Mary's Hall.*—The number of pupils at present in this institution is 130. The next term begins on the first day of May.

PENNSYLVANIA.—*Ordination.*—Sunday, March 14, in Grace Church, Philadelphia, Mr. W. L. Suddards, son of the rector of Grace, and Mr. S. A. Clark, brother of the Rev. Rector of St. Andrew's, were admitted to Deacon's orders. Morning Prayer was said by the Rev. R. D. Hall, the Lessons were read by the Rev. G. W. Ridgeley, the Sermon was preached by the Rev. Mr. Suddards, and the candidates were presented by the Rev. Mr. Clark The Bishop celebrated the Eucharist assisted by the Rev. Dr. Vaughan and Messrs. Stratton, Clark and Micheson.

Confirmation.—March 14, in the afternoon, in St. Luke's, Philadelphia, 18 were confirmed.

Proceedings of the Standing Committee.—March 15, the Revs. H. E. Montgomery and B. W. Morris were recommended for Priests' orders.

OHIO.—*Fire.*—Trinity Church, Lyme, Huron co., was burnt on the 28th of February. It was a new building occupied for the first time last Christmas, and nearly ready for consecration. Its size was 40 by 27; it would seat 200 persons, and had cost $1200. The Rev. Ephraim Punderson is the Rector of the parish.

LOUISIANA.—*Ordination.*—On Quinquagesima Sunday, February 14th, Mr. Wm. Nicholson was ordained Deacon, in St. Paul's Church, New Orleans, by the Rt. Rev. Bishop of the Diocese of Louisiana. Mr. Nicholson has been for some years a distinguished preacher of the Methodist persuasion—*Episcopal Recorder: from a correspondent.*

Notices.

CHURCH OF THE HOLY MARTYRS,
REV. JOHN GRIGG, Rector,
At Military Hall, 193 Bowery.

Services half-past 10, A.M., 3 1-2 P.M., and half-past 7, P.M. Seats Free.

New York, March 27, 1847.

☞ Rev Francis Vinton will preach a sermon in behalf of the Protestant Episcopal Church Missionary Society for Seamen in St. Paul's Chapel, to-morrow evening. Service to commence at 7 1-2 o'clock, A. M., and a collection will be made in aid of the funds of the Society.

March 27th, 1847.

☞ The Rev. John S. Stone, D.D., Rector of Christ Church, Brooklyn, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, March 28.

Service to commence at half-past 7 o'clock.

March 27, 1847.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the "Church of the Ascension," in 11th street, near 5th Avenue,) on Monday evening next, (29th inst.,) at half-past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec.

N. Y., March 27, 1847.

Anglo-American Free Church of Saint George the Martyr, No. 410 Broadway.—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of BRITISH EMIGRANTS AND ENGLISH RESIDENTS, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M., 3 P. M., and at 7 1-2 o'clock in the evening.

MOSES MARCUS, Rector.

New York, March 27, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. William G. Heyer will preach in the course of sermons at this church, on Sunday next, March 28th.

Service to commence at half-past 7 o'clock, P. M.

March 27, 1847.

Protestant Episcopal Church of the Messiah—(A congregation of colored persons.)—This congregation now worships in the large Hall, No. 473 Houston street, near Broadway. Service—morning, afternoon, and evening.

REV. ALEXANDER CRUMMELL, Rector.

☞ The Rt. Rev. William H. De Lancey, D.D., Bishop of Western New York, will administer the Rite of Confirmation in the Church of the Epiphany, Stanton street, on Sunday afternoon, March 28.

Service to commence at 3 o'clock.

New York, March 20, 1847.

☞ St. Barnabas's Church, (seats free,) in 27th street, between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A. M., and 7 1-2 P. M. Sunday School at 2 1-2. Services every Wednesday evening, at 7 1-2 o'clock.

EPISCOPAL CHURCH.
Seats Free.

The CORPORATION OF TRINITY CHURCH desirous o providing additional Church accommodations in the lower Wards of the city, have engaged *"McCulloch's Sale's Room,"* at the corner of Maiden Lane and Front street, where Divine Service will be held every Sunday, at half-past 10 o'clock, A. M., and 3 o'clock, P. M.

Free Church of the Epiphany.—At the request of the Ladies' Benevolent Society of this church, the subscriber takes the liberty of stating, that they are engaged in preparing clothing for the poor; and respectfully solicit the aid of their friends. Donations of any kind will be thankfully received. They may be left at Messrs Stanford & Swords, 139 Broadway; the Church Depository 20 John street; 77 Second Avenue; or at their sewing room in the basement of the church, on Monday evenings

LOT JONES, 77 Second Avenue.

Protestant Episcopal Church of the Messiah.—The Female Assistance Society of this Church intend giving a Fair for the benefit of the same, immediately after Easter, and respectfully solicit of the members of the Church, and the public generally, such articles or fragments as may be useful for this purpose.

Articles may be left with either of the following named persons:

Mr. A. Tyson, 160 Sullivan street.
John Peterson, 7 York street.
George T. Downing, 690 Broadway.
Rev. Alexander Crummell, 271 Mott street.

New York, March 13, 1847.

ST. CLEMENT'S CHURCH

Will be open for Divine Service on Sunday evenings during Lent, to commence at half-past 7 o'clock.

The collections on these occasions will be appropriated in aid of "Diocesan Missions."

THE CHURCH OF THE CRUCIFIXION
At the Lyceum, Broadway, near Prince street,
REV. J. F. SCHROEDER, D.D., Rector,

Is open for Divine Service, three times every SUNDAY, at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every THURSDAY night, at 7 1-2. On each occasion, there is a Sermon or Lecture. All the seats are free.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 16th March, the Treasurer has received the following contributions:

From Ch of the Epiphany, N Y, 30 50; Chrfst ch, Macon, Ga, from Ladies' Association, 20; little girls, do, 5; tithes of a clerk, 15; self-denial of three little girls, daughters of a missionary in Indiana, 3; proceeds of a woosted shawl, 4; Mrs M J Wilson' Biberty, Va, 3; Mr S Marsh, Esq, Lancaster, Cass co, Ill, half, 5; St John's ch, Stamford, Ct, 16 62; Christ ch, Roxbury, Ct, half, 1 50; Trinity ch, Columbia, S C, 30; Christ ch, Brooklyn, N Y, per the rector, 25 36; from a lady in Kanawha co, Va, 10. Total, 168 48.

THOMAS N. STANFORD, Treasurer,
New York, March 23, 1847. 139 Broadway.

Foreign Missions.—Since his report of March 16th the Treasurer acknowledges the receipt of the following amounts:—

From members of St Paul's ch, Steubenville, O, 25; member of All Saints' parish, for education of Upton Beall, Africa, 1st installment, 20; Working Society, Montpelier Institute, Monroe co, Geo, edncation, China, 25; St Luke's ch, do, do, weekly coll, for education of a child, Africa, 20; farewell offering of young ladies, do, for China, 25—60; a member of the P E C in Kentucky, 5; Ch of the Epiphany, N Y, 32 53; do, for Africa, 5; do, for China, 4—41 53; Trinity ch, Washington, D C, education of N Stringfellow and S Tood, Africa, 40; Christ ch, Macon, Ga, 50; St George's ch, N Y, Africa, 50; China, 1; ann con. G M F J, and S, of do, for education of Horatio Gillett, Africa, 20; do, do, education, China, 25; legacy of a colored woman of do, for Africa, 70 79; St George's ch, for China, Africa, and Greece, 253 43;—less 25 acknowledged last week—429 32; St George's ch, additional, 2; offerings, Trinity ch, Columbia, S C, 15, do, do, for Constantinople, 10 25; Christ ch, Roxbury, Ct, half, 1 50; Mrs M J Wilson, of Liberty, Va, 2; M S Marsh, Esq, Cass co, Ill, half, 5; Rev Mr Dresser, Sunday school, Springfield, Ill, for education Africa, 4. Total, 660 25.

J. SMYTH ROGERS, Treasurer,
New York, March 23, 1847. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Rev Wm M Giles, Washington, Mississippi, 3 85; Mrs Isaac Gibson, subscriber, 5. Total amount, 8 85.

Donations and subscriptions thankfully received by

THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

March 23, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From George A Jarvis, donation, 1; Jno R Livingston, jr, annual, 1; Mrs Isaac Gibson, do, 5. Total amount, 7.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street

New York, March 23, 1847.

Soldier's Mission Church.—Received, cash, $10; R St Clair Wright, Port ——, 1; Mr Bloomfield, leader of the band, 2. Total amount, $13.

JOHN McVICKAR, Chaplain, &c.

New York, March 22, 1847.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs Stanford & Swords, from C L S, $25.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; the Church Depository, 20 John st.; or at his residence.

New York, March 23, 1847.

Died.

On Sunday evening, 14th inst., at her residence, No. 40 Clinton Place, ANN G., wife of GORDON W. BURNHAM, aged 33 years.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 16th inst. the following contributions, viz:—

From St John's Chapel, New York, sermon by Rev Wm Morris, $112 81.

C. N. S. ROWLAND, Treasurer,
March 23, 1847. 55 Water street.

Clerical Changes.

The Rev. John McCarty, formerly of Oswego, W. N. Y., and lately of Tivoli, Dutchess county, has relinquished his charge, and accepted a Chaplaincy in the U. S. Army, and goes to Mexico.

The Rev. O. Hopson, from Naugatuck, Conn., to the Rectorship of St. John's, East Poultney, and St. Paul's, Wells, Vt.

The Rev. D. V. M. Johnson of Islip, L. I., has accepted an appointment as missionary in charge of the Floating Church of the Holy Comforter in this city.

☞ The announcement of the Rev. Mr. Starkey's removal from Utica to Cazenovia, which appeared in our paper of last week, on the authority of The Gospel Messenger, was premature. Different arrangements, says a later number of that paper, have been proposed.

Advertisements.

Churchman Book and Job Office.

W. H. B. SMITH,
(Successor to H. M. Onderdonk,)
BOOK AND FANCY JOB PRINTER,
No. 11 Spruce street, New York.

BOOK PRINTING, AND BINDING,
done with promptness, and in a style unsurpassed by any in the city of New York.

Checks, Drafts, Notes, Receipts, Bill-Heads, &c.
Executed with neatness and dispatch.

Commercial Printing,
done at moderate prices, and in a superior style.

☞ W. H. B. S. having replenished his office with new materials, is prepared to do anything in his line which may be wished. Patronage is most respectfully solicited March 20—tf

MRS. AND MISS COOK'S
FRENCH AND ENGLISH
School for Young Ladies,
No. 98 TWELFTH STREET,
Between Fifth and Sixth Avenues,
NEW YORK.

March 27—3t

MR. YOUNG'S
ENGLISH AND CLASSICAL INSTITUTE,
No. 1 Abingdon Square, corner of Bank st.

THIS School which has for nearly three years been located at No. 88 Fourth street, will be removed on the first of May, to the large and pleasant house, No. 1 Abingdon Square. The rooms will be fitted up and furnished with all the comforts of private parlors.

In addition to a thorough course of English and Classical instruction, the principal modern languages, drawing, vocal music, &c., are taught by competent instructors.

Terms—from $10 to $15 per quarter, without extra charges for any studies. Two or three pupils will be admitted into the Principal's family as boarding scholars, at a charge of $200 per annum, payable quarterly in advance.

Circulars containing particulars, references, &c., may be had till 1st of May at 88 Fourth street.

March 27—tf

ST. JOHN'S INSTITUTE,
MOUNT ALBAN, D. C.

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POETRY.

[SELECTED FOR THE CHURCHMAN.]

"THOU GOD SEEST ME."

"When my spirit was overwhelmed within me, then Thou knewest my path."—PSALM cxlii. 3,

My God! whose gracious pity I may claim,
Calling thee "Father"—sweet endearing name!
The sufferings of this weak and weary frame,
All, all are known to Thee.

From human eye 'tis better to conceal
Much that I suffer, much I hourly feel,
But Oh, this thought does tranquilize and heal,
All, all are known to Thee.

Each secret conflict with indwelling sin,
Each sickening fear, I ne'er the prize shall win,
Each pang from irritation, turmoil, din—
All, all are known to Thee.

When in the morning, unrefreshed I wake,
Or in the night but little rest can take,
This brief appeal submissively I make—
All, all is known to Thee.

Nay, all by Thee is ordered, chosen, planned,
Each drop that fills my daily cup, Thy hand
Prescribes for ills none else can understand—
All, all is known to Thee.

The effectual means to cure what I deplore,
In me Thy longed-for likeness to restore,
Self to dethrone, never to govern more—
All, all are known to Thee.

And this continued feebleness—this state
Which seems to unnerve and incapacitate,
Will work the cure my hopes and prayers await—
That cure I leave to Thee.

Nor will the bitter draught distasteful prove,
While I recall the Son of Thy dear love;
The cup Thou would'st not for our sakes remove,
That cup He drank for me.

He drank it to the dregs—no drop remained
Of wrath—for those whose cup of woe he drained,
Man ne'er can know what that sad cup contained—
All, all is known to Thee.

And welcome, precious can His Spirit make
My little drop of suffering for His sake;
Father! the cup I drink, the path I take—
All, all is known to Thee.

COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXII.

Divine justice and holiness have a claim on every sinner. Every man is a sinner, destitute of any right to expect divine mercy, and too feeble and corrupt, by nature and actual transgression, to allow of his doing any thing to satisfy the claims of that justice and holiness, and recommend himself to the mercy of God. He deserves, therefore, the displeasure of that God, and just punishment at His hands. On this account—the unhappy result of the original fall of man—the scheme of salvation through Jesus Christ was formed. In its accomplishment, He vouchsafed to assume human nature, that He might suffer for human iniquity, procure grace to aid human weakness, and remedy, by the infinite merit of His mediation, the utter want of merit in human devotion and services. The leading act of this mediation of Christ was His death, the great event commemorated on the solemn fast of Good Friday, whereby He made a propitiation for the sins of those whom He graciously condescended to represent.

There is a brief, but very comprehensive, reference to the death of Christ in the ninth verse of the second chapter of the Epistle to the Hebrews, which may give an interesting and edifying turn to the Christian's Good Friday meditations. And truly that is a day on which his devout meditations should be allowed to meet with the least possible hindrance from the world. Its business and pleasures should be suspended; the most serious heed be given to the appointed solemnities of the Church; and more than ordinary retirement be sought for holy reading, meditation, self-examination, and prayer.

"That He"—is the passage from Hebrews referred to—"by the grace of God, should taste death for every man."

The phrase "*taste death*" probably refers to the custom of executing the judicial sentence of death by obliging its subject to drink poison—an allusion probably also intended by our Blessed Lord's heart-touching exclamation, O My Father, if this cup may not pass from Me except I drink it, Thy will be done. "*For every man*," means, agreeably to the original, *instead of* every man. We have here, then, a reference to Christ's death as *judicial*, and *vicarious*. He drank the cup of death, prepared for those who, by their sins, deserve the condemnation of their just and holy God, that they may be spared. This was done "*by the grace of God*"—by that favor and loving kindness which moved God to form the great plan of redemption; to accept of a vicarious offering; and to extend His mercy to those in whose behalf His justice and holiness were thus satisfied. These are declared to be "*every man*." Hence it follows, either that the salvation of every human being is thus inevitably secured, or that every human being *may* thus be saved, and *will be*, if it be not his own fault. But there is not a truth more obvious in the whole tenor of Scripture, than that it pleases God, in all His dispensations, to treat with man as a moral agent. He was originally created such, and God intended that, as such, he should glorify Him on earth by a free and willing service, and thus be fitted for the eternal enjoyment of Him in heaven. In the exercise of his moral agency, involving, of course, the power of both obedience and disobedience, man fell from his innocency, and incurred the dreadful malediction which he has entailed on all generations of his offspring. The Saviour's merciful interposition in his behalf was not intended to change his nature, but to secure, notwithstanding his fall, the ultimate accomplishment of the divine purpose in his creation—the willing devotion to God of the services of intelligent beings in this world, and the addition of them to His worshippers in heaven. But in order that these services may be willing, and thus most conducive to the honor of God, they must proceed from one who may either obey or disobey, and thus choose the good and refuse the evil, honor God or dishonor Him, and consequently be under no restraint which supersedes his moral agency, either by a divine purpose unconditionally securing his salvation, or by his being deprived of power to be saved.

We receive, therefore, the evangelical doctrine that Christ tasted death for every man, in its essential connexion with the equally evangelical doctrine, that every man is a moral agent, allowed to have his spiritual and eternal state to depend upon himself: not because he is, of himself, able to advance his true interests in either; but because ability to do so is conferred upon him by virtue of Christ's mediation in his behalf. He may use this ability to the securing of the great purposes for which it is vouchsafed, or neglect it to their utter forfeiture.

By the grace of God, then—by His unmerited favor and mercy—Christ tasted death for every man. He offered that sacrifice for sin, of which every man may avail himself, and without which *none could*, but by which *all may*, be saved.

This doctrine speaks the only true comfort to the humble and faithful Christian, and the most serious warning to the impenitent and unfaithful.

When the Christian is brought to feel his weakness, frailty, and corruption by nature, and his actual sinfulness in thought, word, and deed, and in the omission of required duty, and when his mind fully embraces the view of his character and state thus presented, he sees himself the subject of the most alarming alienation from God, and exposure to the just and heavy inflictions of His wrath. Experience and observation satisfy him that there is no ability in himself to change his heart and life, turn to God, atone for past transgressions, propitiate the divine favor, and secure everlasting happiness. Left to himself, then, he must necessarily be abandoned to wretchedness and despair. If such considerations properly affect him, the interest must be deep indeed, and the gratitude lively and devout, with which he receives the blessed assurance that Jesus Christ tasted death for every man. He applies the precious doctrine to himself—*For me the Saviour died*: why should I then despair? *He bore my sins*: why should I then doubt that they will be pardoned?

Such doubt should never lodge in the mind of him who, feeling deeply and sincerely that he is a sinner, and has no hope but in the mercy of God through Jesus Christ, looks to Him with lively faith in His atonement, and undivided trust in His merits; and seeks the benefits of that atonement by true repentance, steadfast purpose of amendment, reliance on divine grace as alone sufficient to enable him to carry the purpose into effect, faithful use of the appointed means of that grace, and earnest devotion to its improvement by humble walking in all the commandments and ordinances of the Lord.

These evangelical views of the grace of God which bringeth salvation through Jesus Christ, give no encouragement to the bold and the presumptuous. They involve, as an essential condition of the rich blessings of that grace, the entire renunciation of self-dependence, and the centering of all hope and reliance in the unmerited mercy of God, to be received in true faith, penitence, and humility. All boasting is necessarily excluded from the principles, affections, and spirit, in which the Gospel requires that its blessings be received. If that boasting is founded on the idea of merit in ourselves, it offers a direct affront to the Saviour who claims all the merit of what we are, and what we may hope for, in religion. If it arises from the idea of one's self being a peculiarly elected favorite of Heaven, having guaranteed to him a special interest in the Saviour's merits, the indefeasible possession of grace and salvation, and consequent final perseverance without the possibility of being a castaway; it is an abuse of God's mercy and loving kindness, so dishonorable to Him, and so detrimental in its moral tendency, as to involve a high degree of guilt and danger.

When, however, all such boasting is laid aside, and the sinner humbles himself in deep and contrite conviction of his unworthiness and guilt, looks to Christ crucified with lively faith, as his only Hope, and relying on God's working *in* him to give him a will, and *with* him when he has that will, devotes himself to securing the salvation placed by Christ within his reach; he should be comforted by the blessed truth that Jesus tasted death for him. The door of mercy is therefore open to him. God, though infinitely just and holy, may, because of the satisfaction thus rendered to His holiness and justice, justify him a sinner, or regard him with favor as if he were not a sinner. Received into that gracious favor, by virtue of this atonement, and in the way which divine sovereignty has appointed, and maintaining his interest in it, as the Lord hath required, the faithful Christian will continue His forever, and daily increase in His Holy Spirit more and more, until he come to the everlasting kingdom which will be the perfection in glory hereafter of the kingdom of grace here.

But if thus, to some, the great truth that Christ tasted death for every man is full of comfort and encouragement, it conveys to others the most dreadful and alarming warning. The essential principle that the benefits of that death are *offered*, not *forced*, and offered to all *to be by them accepted*, gives awful importance to human responsibility, and attaches horrible guilt and danger to a state of unbelief, impenitence, and spiritual indifference. The profane, the intemperate, the lewd, the revengeful, the dishonest, the covetous, the uncharitable, sinning in the very face of God's mercy exercised in their behalf, crucifying afresh, and trampling under foot, the Son of God who died for them, doing despite to that Spirit of grace whose influences as the Comforter and Sanctifier were thus purchased for them, add to their guilt a tenfold deeper dye, and are preparing for themselves a dreadful increase of condemnation, when long suffering mercy will be exhausted, the insulted and rejected Saviour become the Judge, and the bitter cup of everlasting death, from which they refused the offered deliverance, must be drunk by them to its very dregs.

There is moreover a lamentably large number of Christians who, flattering themselves in their exemption from such guilt, yet live in wicked ingratitude for God's offered mercies, and resistance of His grace in their behalf—negligent easy Christians; Christians who can think of a suffering and dying Saviour with little higher emotions than decent respect, or ordinary sensibility, less perhaps than they often waste on tales or exhibitions of fictitious woe; Christians who can hear and read and talk of redemption, pardon, sanctification, and salvation, and hardly feel that they have an interest in them; Christians who can treat with neglect the means of grace and edification provided in the Church, or attend on them as a mere habit, with little or no reflection on *their need of them*, and on the momentous truth, that if they are not effectual to the imbuing of their hearts with the true faith and piety of the Gospel, and to their constant growth in holiness and virtue, they will but minister to their greater guilt, and more dreadful condemnation; Christians who name the name of Christ, and yet give their chief care and labor to the pursuits and pleasures of the world. By the grace of God, Christ tasted death *for them*. Can they go with the Church to Gethsemane and Calvary, and see there, in His agony and bloody sweat, His cross, His passion, and His precious death, what the Saviour is doing for their souls, and yet continue indifferent respecting the state and destiny of those souls? The earth quakes, the rocks are rent, the sun is darkened: they toss their proud heads, and pass unheeding by. All nature is convulsed: their hearts are unmoved. Ah! free from guilt as they may fancy themselves, what can be guilt, if not this neglect and contempt of love so great, so sorely tried, and yet so true! The engrossing pursuits and enchanting pleasures of the world can excite them to any degree of interest, earnestness, and effort. The grace of God, revealed in the transcendent mystery of His dying Son, hardly moves them. They think of it coldly. They are insensible of the obligations which it lays upon them. They give, if any, but very partial and indifferent heed to the means and conditions on which its full benefits are made to depend. That grace will not always strive, nor always wait. Death will not have been tasted by Christ in vain. If its blessings, as a vicarious sacrifice, be not sought and embraced as God requires they shall be, the demand of divine justice upon the sinner is not answered, and must therefore be visited upon himself in his own everlasting condemnation.

They who follow the Church as she follows Christ—in the faith and spirit of His Gospel—when she unfolds, in the services of Passion Week, the awful revelations connected with the grace of God whereby He tasted death for every man; and cultivate that faith and spirit as the perpetual rule and measure of their piety and virtue, may humbly hope to be strengthened with the Holy Ghost the Comforter, and have daily increased in them His manifold gifts; that the time of their sojourning here may be passed in the fear and love of God, with consolation and support in trials, sure guidance in doubts and difficulties, and increased enjoyment of all blessings. And when the last agony must be sustained, and nature shrinks from the awful struggle with the king of terrors, there is a power superior to nature, to raise them above all fear, and cheer, console, and sustain them with a hope full of immortality. That formidable monarch had once, for a brief space, an illustrious Victim. He bore Him down indeed, overwhelmed with sorrows and sufferings, to the grave. But there he was worsted in his turn. The Victim, now become the Conqueror, said to His terrific foe, Thus far shalt thou go, and no farther. From the regions beyond the tomb, thy power over My faithful people is forever excluded. I have tasted death for them; and thy stroke shall but release them from the sufferings and trials of mortality, and open to them the gate of everlasting life.

"THANKS BE TO GOD WHICH GIVETH US THE VICTORY THOUGH OUR LORD JESUS CHRIST."

B. T. O.

[SELECTED FOR THE CHURCHMAN.]

THE CHRISTIAN AND HIS ECHO.

True faith, producing love to God and man,
Say, Echo, is not this the Gospel plan?
The Gospel plan.

Must I my faith and love to Jesus show,
By doing good to all both friend and foe?
Both friend and foe.

But if a *brother* hates and treats me ill,
Must I return him good, and love him still?
Love him still.

If he my failings watches to reveal,
Must I, his faults, as carefully conceal?
As carefully conceal.

But if my name and character he blast,
And cruel malice, too, a long time last;
And if I sorrow and affliction know,
He love to add unto my cup of woe,
In this uncommon, this peculiar case,
Sweet Echo say, must I still love and bless?
Still love and bless.

Whatever usage ill I may receive,
Must I be patient still and still forgive?
Be patient still and still forgive.

Why Echo how is this, thou'rt sure a dove,
Thy voice shall teach me nothing else but love.
Nothing else but love.

Amen! with all my heart, then be it so,
'Tis all delightful, just and good I know,
And now to practise I'll directly go—
Directly go.

Things being so, whence my regret?
My gracious God, me surely will protect—
Surely will protect.

Henceforth I'll roll on Him my every care,
And then both friend and foe embrace in prayer—
Embrace in prayer.

But after all these duties I have done,
Must I in point of merit them disown,
And trust for Heaven through Jesus blood alone?
Through Jesus blood alone.

Echo, enough; thy counsels to mine ear
Are sweeter than to flowers the dew drop dear,
Thy wise instructive lessons please me well—
I'll go and practice them—farewell! farewell!
Practice them—farewell, farewell.

SIR ROBERT INGLIS.

One of the most distinguished and respected of these beacons of opinion is Sir Robert Inglis the member of the University of Oxford. For nearly twenty years he has been the representative of the University of Oxford, and in that capacity has been recognized as the parliamentary organ of a large and most influential portion of the Church of England. Indeed, when we reflect upon the extent of his influence, and the respectabilty of his credentials, we are almost tempted to overlook some gentlemen who profess to represent the interests of certain new thinkers on doctrine and discipline, and at once to proclaim him the political champion of the civil interests of the church. As will presently be shown, he has strong personal claims on the respect of the House of Commons; but, undoubtedly, the great weight he posseses is mainly to be attributed to the highly honorable position he holds in connexion with the church. We have already said that nearly twenty years have elapsed since Sir Robert Inglis was first formally recognized in this exalted capacity, when he was sent to Parliament by the University of Oxford. The circumstances under which that election took place contributed to attach a more than ordinary *eclat* to Sir Robert Inglis at the time. For some few years before, he had been in Parliament representing nomination boroughs; but he had attracted much attention during that brief period. The debates on the Catholic question brought him into great prominency in the House of Commons, and supplied a test of the unswerving steadiness of his attachment to the national religion. The decided and earnest opposition which he gave on all occasions to the scheme of emancipation endeared him to those who, like himself, believed it to be fraught with danger to the established church. The eyes of all the opponents of that proposition were fixed upon him, as being, if not the most eloquent and prominent, at least one of the most sincere of that great parliamentary phalanx, at the head of which Sir Robert Peel so long and so successfully opposed the aggressive efforts of the Roman Catholic advocates. When Sir Robert Peel at last, suddenly resolved to abandon the cause to which so much of his life had been devoted, it is almost needless to say he resigned his seat as the representative of Oxford University. It was now that the parliamentary services of Sir Robert Inglis were remembered—not more, however, than his high reputation for classical attainments, his staunch devotion to the interests of the establishment, and his exalted character, in which an exemplary piety was not obscured by an extensive knowledge of the world, an ability to cope with worldly men, a sound judgment and an intimate acquaintance with political affairs. The University of Oxford rejected Sir Robert Peel and chose Sir Robert Inglis, in whom, from that hour, they reposed a confidence which has never been abused. He has served them, and that preponderating influence in the church which they may be said to represent, with an unshaken fidelity and an unfailing zeal, tempered by rare tact and judgment; and at the present moment, whatever may be the vague hopes of some, who would fain show a political strength which in fact they do not possess, he is as firmly fixed in his seat as representative of Oxford as he was when first triumphantly returned in the year 1828.

Amidst the universal wreck of parties, Sir Robert Inglis has stood firm as a rock; although almost all around him, even the most distinguished men in Parliament, have with an unblushing effrontery, broken their pledges and changed their opinions, he has been almost alone in an upright adherence to his principles. Where consistency is so rare, to have preserved it becomes by comparison an exalted political virtue. For the man who, amidst change and temptation on all sides, steadily pursues what he believes to be the right course, a deep respect is felt, even by those who are the most opposed to the opinions he so cherishes. This is the case of Sir Robert Inglis, who commands more unaffected admiration and confidence, even from the dissenters in Parliament, and those who are indifferent to questions affecting the church, than any other public man of the day. But it is not mere consistency that gives him this influence. It is not alone that he has been for so many years the champion and advocate of the church; it is also the character of his championship and his advocacy. Earnestness and sincerity will always command involuntary respect. But when they are aided and enforced by superior intellectual powers, they carry an influence of a much higher order, and much more general application. Sir Robert Inglis, by displaying on all occasions such powers of mind, has secured the utmost weight that can attach in a popular assembly to the advocate of opinions and interests which are supposed to be not those of the general mass of the people. For, rightly, or wrongly, such has been the effect of the persevering enmity of the open, and still more of the insiduous opponents of the church, that, as an institution, it is looked upon by a large portion of the public as being inimical to their religious rights as well as their civil interests. It required no ordinary combination of qualities to combat and conquer prejudices of this description without compromising fundamental principles. The subject is one, unfortunately, proverbial for the fierce hatred it engenders whenever it is mooted. The most sacred objects, the most benevolent intentions, the purest views, are alike liable to misinterpretation when religion is the theme; and he must, indeed, be a miracle of judgment and goodness of nature who could, during so many years, have filled the perilous post of defender of an institution exposed to so many enemies, traitors within and assailants from without, and yet have preserved the respect of all, in spite of exasperations which other advocates, if they do not provoke, yet find themselves unable to avoid. Occasionally, we have heard Sir Robert Inglis charged with bigotry. This can only have been the random suggestion of sectarian hatred. No one who knows Sir Robert, or has watched his public life, would countenance such an imputation. A sincere and zealous champion he is of the institutions which he believes to be necessary to the country's welfare, and, above all, of the church, as being the great standard round which all the others rally. His determination to resist encroachment makes him watchful of even the slightest and most insidious approach of an enemy. Knowing as he does how an adverse principle may be insinuated into legislation, without any open, tangible attempts at the subversion of what exists, he will exhibit, in resistance to such attempts, the same earnestness, zeal, and ardor, that he would display if a bold and organized attack were made upon the whole integrity of the institution.

TABLE TALK OF THE FATHERS.

Another matter much akin to style, is the learning of the Fathers. Now learning is a relative term. No doubt we know a great many things which the Fathers did not. Maybe they knew some things which we do not. Be that however as it may, one thing is clear. Namely: that when we speak of a man as having or not having learning, we speak of him in relation to the age in which he lives. Let this plain principle be borne in mind, in speaking of the Fathers.

Learning is, so say the German writers on the Fathers, of two kinds; sacred and profane; and to understand the true state of the question, some consideration must be given to each. Of course in regard to the science there can be no question: the question can only lie in relation to other things. And here as usual, there are two extremes; the one overlauding and the other undervaluing. Vossius, Le Clerc, and Daille, are perhaps the most disagreeable specimens of the latter class; for they talk in a cool and patronising way, that is beyond measure provoking.

But let us hear Fleury again, on the general subject; afterwards we may perhaps descend to particulars. "Whoever shall have read with any attention, I will not say the works of the Fathers, but only what I have selected in this History, will not in my opinion doubt, either their learning or their eloquence. Even when the word learning is used, as it should not be, to denote the knowledge of a great number of facts collected in an extensive course of reading, still the Fathers must be counted as learned men. How plainly do we see this, in Clement of Alexandria, in Origen, Eusebius of Cæsarea, and Jerome? How many poets, historians, and philolophers would, but for them, be unknown to us? They were early trained in the study of these authors, and we trace that study in all their writings; so that to understand them, a man must himself be learned in antiquities.

True it is, that they did not extensively study foreign tongues. The Greeks confined themselves to their native language; the Latins to the study of the Greek; and the labors of Origen and Jerome in acquiring Hebrew, were looked upon as prodigies. But we must remember that the Fathers were not only doctors, but pastors also, who taught, corrected, composed differences, and aided the poor. See how St. Augustine was weighed down with his many labors! And if he gained some little relaxation, he occupied it rather in prayer and meditation on the Scriptures, than in studying languages, or collating manuscripts. Such labors were more congenial to a retired solitary, like St. Jerome. Besides these holy men did not study merely to gratify curiosity, or to attract that admiration, which rare learning obtains from the unlearned; they were above such weakness. See in proof of this St. Augustine's letter to Dioscorus.

But if we are seeking that which really deserves the name of learning, where shall we find more of it, than in the Fathers? I mean that true philosophy, which severely logical, runs back to first principles; to the knowledge of the truly good, and truly beautiful; to draw from thence by safe deductions, moral rules, which may keep men holy and therefore happy. Who here can surpass Augustine? Who more lofty, more searching, more methodical, more chastened? Who lays down clearer principles, or deduces more safe conclusions? Who has loftier thoughts, or more deep reflections? He that despises him does him indeed no harm; but he does prove, that he himself has no true idea of learning. Among the Greeks you may behold this same philosophy, subtle, sublime and solid, in the works of Basil against Eunomius; in some letters where he refutes the sophisms of Aëtius; in the discourses of Gregory of Nazianzen; and in the treatises of St. Athanasius against the Pagans and the Arians.

As to method, the Fathers did not needlessly display it, and they changed it according to their subjects. For they wrote as occasions required, to answer some one who desired instruction, or else to refute some heresy. Thus they laid aside what may be called the *geometric* method, which regards only the order of truths in themselves; and took up the *dialetic* method, which accommodates itself to the dispositions of the hearers or readers, and which is the true foundation of real eloquence. For its labors to remove, in the first place, from the mind on which it desires to work, the stains of passion and prejudice; and then on cleansed tablet it writes down truth; using that which is known and acknowledged, as a means of advancing the mind yet farther. This is the method, of which Plato is the perfect model.

PROBABLE ASTRONOMICAL DISCOVERY.—Towards the conclusion of a very interesting *seance* of the Royal Irish Academy, on Monday evening, Sir Wm. Hamilton stated the probability—in his own mind, it amounted almost to a certainity—that, by a certain mathematical process, which he stated, but which would be unintelligible to the general reader, he had approached, if he did not actually hit, the central sun—the star round which the luminary of our own system and his satellites revolve. Should this be ascertained demonstralively, the discovery will be certainly the greatest achieved in the present century; although during the period which has elapsed, six new planets have been detected, one of them attended by moons, and the last, probably, also, as well as Saturn, encircled by a ring.—*Dublin Evening Post.*

Mr. Editor.—In these unhappy days of contention, it is a cheering fact, that among all true churchmen, there is an increasing love and veneration for the Prayer-Book; and any facts which may tend to throw light on its history seem to be received with peculiar interest. We find, in a recent number of the English Churchman, an extract from Mr. Sathbury's Life of Jeremy Collier, which sets at rest a question which has been frequently discussed, whether the first edition of the English Prayer-Book was printed first in March, or in May, 1540. The extract may not be without interest to some of your readers.

'It is well known that there are several editions of this First Book, bearing the date of the months of March, May, June, and July. For many years it has been a controverted point whether the May or the March book is the edito princeps; but the preponderance of opinion has been in favor of the former; and as the year commenced at that time with the 25th of March, it has been concluded that the latter book was printed in what would now be considered the year 1550. It appears, however, that the question is set at rest by direct historical evidence. The following facts may be regarded as conclusive in favor, of the March book, or rather of a March book, since there are two editions bearing the dnte of that month. It is a fact that the book of Common Prayer was actually used in some of the London churches on Easter day, 1749, which fell that year on the 21st of April. This May book was not then printed, yet it is evident that copies of the Prayer-Book existed. In the country, the book was used as soon as copies could be procured, from which circumstance it may be inferred, that when an edition was ready, the clergy began to use it, even though the period fixed by the act of parliament had not arrived. The order for printing was given in November, when the book was sanctioned by parliament, and the time appointed for its general use was the ensuing Whitsunday, which fell on the 9th of June; consequently there was sufficient time for getting it ready by the month of March. It is clear that copies existed in April following the date of the act, by which the book was authorized, and therefore the March book must be the edito princeps. As the year, according to be reckoning of the time, was so near its commencement, and had actually begun, according to our present computation, the printer subjoined the date 1549, instead of 1548, which would have been more in conformity with the general practice of the period. We have the direct evidence of Stow, that the service began at Easter in several parishes in London. "After Easter," says Stow, "began the service in English, in divers parish churches, and at Whitsuntide at St. Paul's, by the commandment of the dean." Whitsunday was the time fixed by the act of parliament, and on that day the Book of Common Prayer was formally introduced in St. Panl's Church, but in other churches, the service was actually used on Easter day. "At Easter," says Heylin, "some began to officiate by it, followed by others, as soon as books could be provided." These facts are conclusive in favor of the priority of claim for the March book. (See Stow's Chronicle. Heylin's Ecclesia Restaurata, 66-74.'

GEOLOGY.—Commander C. Morton, R. N., has propounded a new geological theory respecting the basaltic columns of the Giant's Causeway and of Staffa; contending that they are not of volcanic but of vegetable origin, and the splendid relics of stupendous bamboos of a far distant age! In support of this hypothesis he alludes to the fact of the separate joints, both in bamboos and basaltic columns, being articulated with semispherical tenons, and corresponding sockets or mortices. The tenon or mortice being, in both productions, sometimes in the upper and sometimes in the lower ends of the joint; as particularly remarkable in the columns of the Giant's Causeway. In reference to the established theory of basaltic columns being chrystallized from torrents of molten lava, he shows that it is opposed to the general laws of chrystallization; and remarks upon the utter impossibility of the separate joints, blocks, or chrystals, of which the columns are composed, selecting (if thus formed) their fellow-joints of smaller diameter, with corresponding sockets or mortices, and arranging themselves so closely and exactly one above another, till stupendous columns were raised many hundred feet in height; the length of the joints, and diameter of contiguous columns, exhibiting all the relative variety of dimensions which mark a field of sugar-canes, or a forest of bamboos. He also shows that bamboos, even in the present day, secrete silex or flint, the chief component part of basaltic columns, and that the well known material called "vegetable ivory," now substituted for animal ivory in many articles of ordinary use, is the production of an existing order of palm trees. There is not, says Captain Morton, such disparity in size between the most colossal of the columns of the Giant's Causeway and the bamboos of the present day, as between the monstrous antediluvian lizard, the iguanondon, and our diminutive reptiles of similar tribes. The iguanondon was many thousand times as big as our lizards; but bamboos merely five or six times as lofty as some of the present day would suffice to give us a mountain range equal in height to the most lofty and precipitous basaltic mountain in Scotland. The volcanic theory of their origin, though supported "by all living geologists" (Captain Morton asserts,) must yield to the simple principles of nature, which not only render basaltic columns, but many other apparently mysterious phenomena, susceptible of easy solution. —*Dublin Evening Mail.*

As an infant, though born complete in all its parts, yet comes to its full stature and strength by slow and imperceptible degrees; by being supplied with proper kinds of food for its nourishment when in health, and proper medicines for its recovery when otherwise: so is it with the regenerate spirit of a christian. While it is (as St. Peter calls it) a babe in Christ, it must be fed with the milk of the word; when it is more grown in Grace, with the strong meat of its salutary doctrines; when it is infirm, it must be strengthened by the comforts of its promises; and when sick or wounded by sin, it must be recovered and restored by godly counsel and wholesome discipline, by penance and absolution, by the medicines of the word and sacraments, as duly and properly administered in the Church by the lawfully and regularly appointed delegates and representatives of the Physician of souls. This gradual and complex work of our sanctification is carried on, through our whole lives, by the spirit of God, given in due degree and proportion, to every individual for that purpose.—*Bishop Horne.*

The Gospel is nothing else but God descending into the world in our form, and conversing with us in our likeness; that he might allure and draw us up to God, and make us partakers of His divine form. God was therefore incarnated and made Man, that He might deify us, that he might make us "partakers of the Divine nature." (2 St. Peter 1. 4.)—*Cudworth.*

THE NEW PLANET.—The Bureau of Longitudes, of Paris, has come to an agreement with the principal astronomers of Europe, as Gausz, Encke, Struve, and Herschel, to give the name of Neptune to the new planet discovered under the indications of M. Le Verrier. The planet will be denoted on the astronomical chart by the sign of a trident.

The best posture in which death can find the most perfect christian, is upon his knees, confessing his sins, and entreating forgiveness.—*St. Augustine.*

The city of Bristol and the parishes of Clifton and Bedminster, which adjoin it, in 1841, contained 146,640 inhabitants, for whose spiritual wants there are at this time 36 Churches, with 46 Clergymen.

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